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1 November 2021

JOHN 1:1c

210 translations not rendering *theos ēn ho logos* as “the Word was God”

ЄΝ ΑΡΧΗ ΗΝ Ο ΛΟΓΟϹ
ΚΑΙ Ο ΛΟΓΟϹ ΗΝ ΠΡΟϹ ΤΟΝ $\overline{\text{ΘΝ}}$
ΚΑΙ $\overline{\text{ΘϹ}}$ ΗΝ Ο ΛΟΓΟϹ

The oldest Greeks papyrus with John 1:1

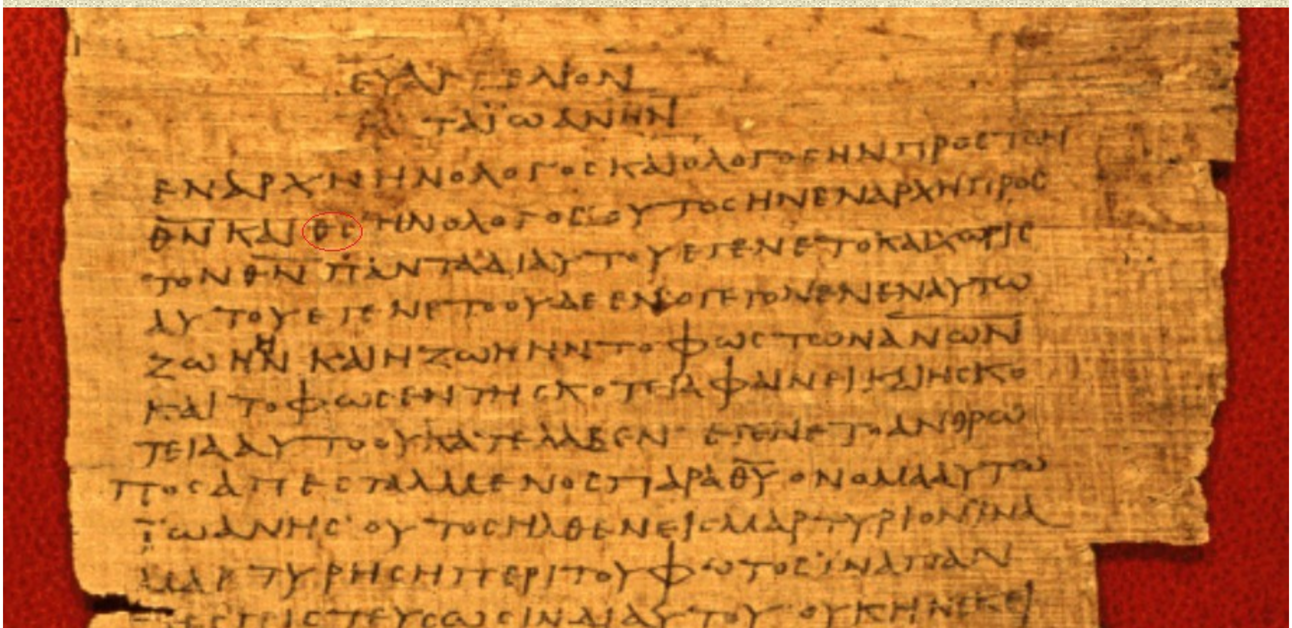
$\mathfrak{P}^{66}$ *(Papirus Bodmer II)*

c. 200 C.E.



$\mathfrak{P}^{75}$ *(Papirus Bodmer XIV. XV)*

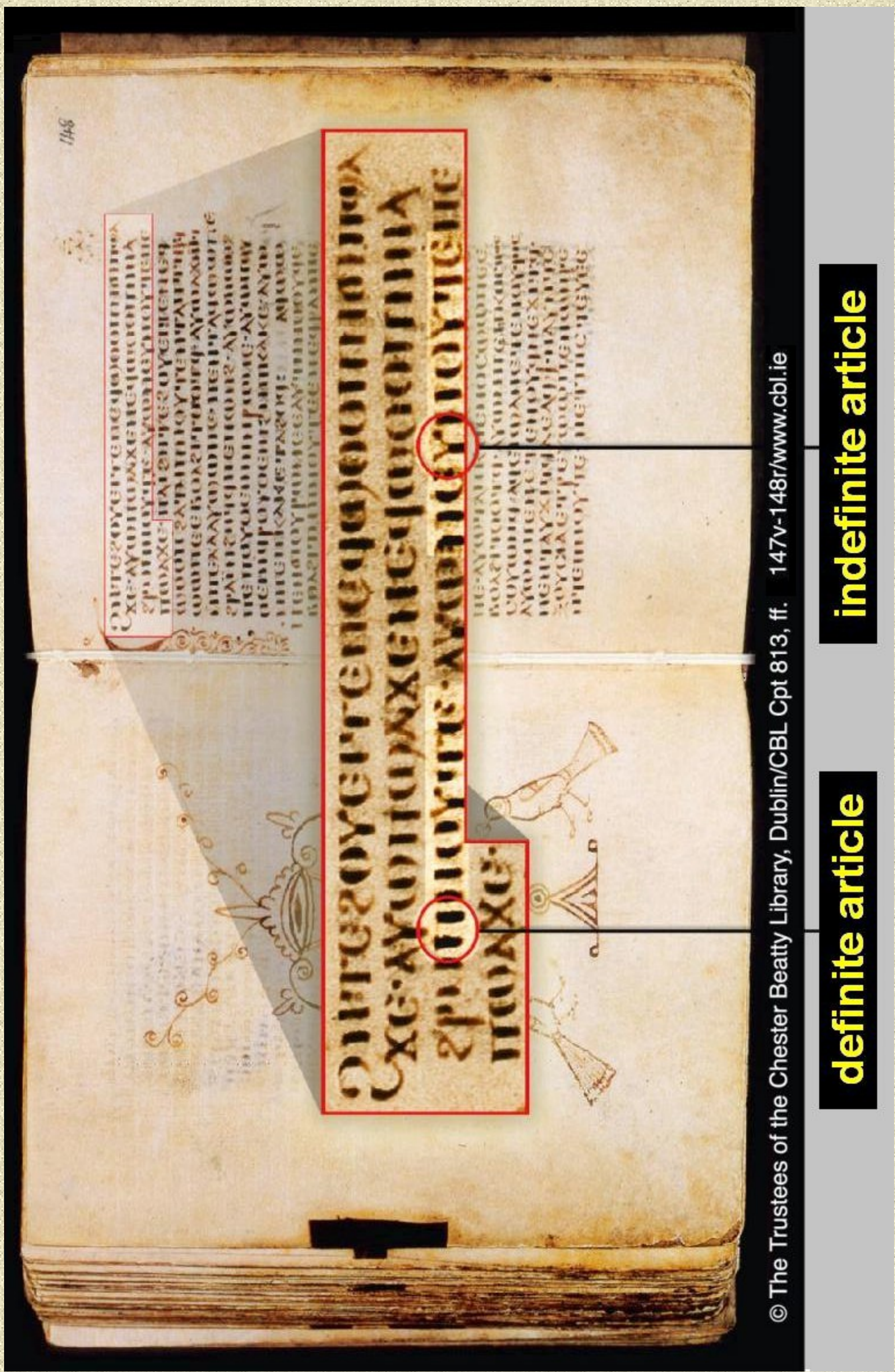
3 century



The Coptic papyrus with John 1:1 (dialect of Sahidic)

Papirus Chester Beatty 813

3 century



If you know some Bible version(s) that not have in this document, please let me know about it. From advance thank you very much!

ACKNOWLEDGMENTS:

● Bruno Borba (Brasil) who sent me the scans of John 1:1 from the following Portuguese translations:
Bereano, Chaves, Kerr, Lima, Luiz, D. Oliveira, E. S. Oliveira, Piloto, Pinho, Sanders, Sonnemann, Tófolo, Tolissano • **Bulgarian:** ERV • **English:** Coory • **French:** Colinet • **Italian:** Dalessandro • **Spanish:** *El Libro de Yeshua / Jesús, NT-Interlineal,* Ramos.
He also informed me about translations: Abdullah, *Bíblia Aberta, Bíblia Exacta*, Schütz.

● Gerd Imhoff (Germany) who sent me the scans of John 1:1 from the following German translations:
Albrecht, Böhmer, Jeremias, Menge, Pfäfflin, Thimme, Wiese, *Gute Nachricht*.

● Heinz Schmitz (USA) who sent me the scans of John 1:1 from Berkeley's, Hall's, Jannaris, Price's **version.**

● Jan Kåre Christensen (Norway) who sent me the scans of John 1:1 from Norwegian Brune's **version.**

● Didier Fontaine (France) who sent me the scans of John 1:1 from French Pautrat's **version.**

● Natan Iwosa (England) who sent me the scans of John 1:1 from Stringfellow's **version.**

● Zenon Katulski (Poland) who sent me the scans of John 1:1 from Polish Łuczkiewicz's **version.**

● Pavlos D. Vasileiadis (Greece) who sent me the scans of John 1:1 from Hebrew Robertson's **version.**

● Anthony F. Buzzard (USA) who sent me the scans of John 1:1 from own English version.

● Christiane Nord (German) who sent me the scans of John 1:1 from own German version.

NOTE: This project OMMITED below the 3 controversial translations (translators of these versions were spiritists, cf. Ac 16:16-18):

John S. Thompson, ***A Monotessaron*; *or, The Gospel of Jesus Christ, According to the Four Evangelists: Harmonized and Chronologically Arranged***
Baltimore: J. Robinson, Part First, 1828, p. 12

In the beginning existed the Logos,† and the Logos was with God, and the Logos was a god. This same was in the beginning with God: all things were made

Johannes Greber, ***Das Neue Testament aus dem Griechischen neu übersetzt und erklärt***
New York: John Felsberg, Inc., 1937 (see "Foreword" in Ed. 1980, p. 15, § 2, 3)

1 Im Anfang war das Wort, und das Wort war bei Gott; und ein 'Gott' war das Wort. *2* Dies war im Anfang bei Gott. *3* Alles ist durch das Wort

and the Word was a 'god'

Leonardo F. Betetto, ***Nuevo Testamento Reina Valera 1960 Con Modificaciones***
PDF, Argentyna, 2016

1 En el principio era el Verbo, y el Verbo era con el Elohim, y el Verbo era un Elohim. 2 Este era en el principio con el Elohim. 3 Todas las cosas por él fueron hechas, y sin él nada de lo que ha sido

and the Word was a Elohim

• a god	50
• [a] god	1
• a God	10
• [a] God	3
• god	15
• god (of a kind)	4
• god of a kind	4
• god-like	1
• *an unknown* god	1
• “the specific god”	1
• a god being	1
• of God	4
• God (indef. art.)	1
• God (the same character as God)	1
• “God”	1
• divine	19
• Divine	7
• divine being	10
• divine Being	1
• divine nature	8
• divine kind	1
• divine sort	1
• divine weightiness	1
• a divine person	1
• godlike sort	2
• godlike nature	1
• Godlike	1
• godly	1
• a nature like God’s	1
• God’s nature	1
• the essence of God	4
• of the quality of God	1
• like God	4
• in all like God	1
• represented God	1
• a superior one	1
• mighty	4
• a mighty one	4
• powerful	3
• a powerful one	1
• what God was	14
• the very same as God	1
• the same as God	1
• the same as the nature of God	1
• shared his nature	1
• an exalted one	1
• one of the gods	1
• elohim	1
• elohim [mighty]	1
• an elohim	1
• a Elohim	4
• (a) Elohim	1
• Elohim [mighty, in charge of everything]	1
• a Elohim (contrasted with “the Elohim” or “haElohim”)	4
• holy person	1
• fully expressive of God Himself	1

1

1480?-1500?

no the title and the title page

MSS Vat.ebr.100, Vatican

(4 Gospels in Hebrew)

?

and a son of God was a god

ובן האל היה אלוה



http://digi.vatlib.it/view/MSS_Vat.ebr.100/0238

2 **CATHOLIC**

1532

Das gantz neü testament so durch den Hochgelerten L. Hieronymum Emser

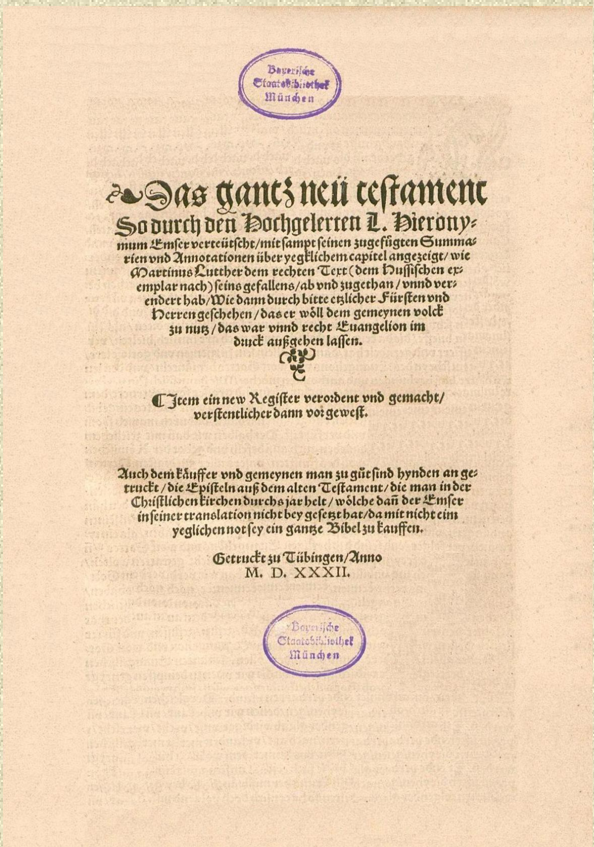
Tübingen: Morhart

Hieronymus Emser



and god was the word

und got war das wort

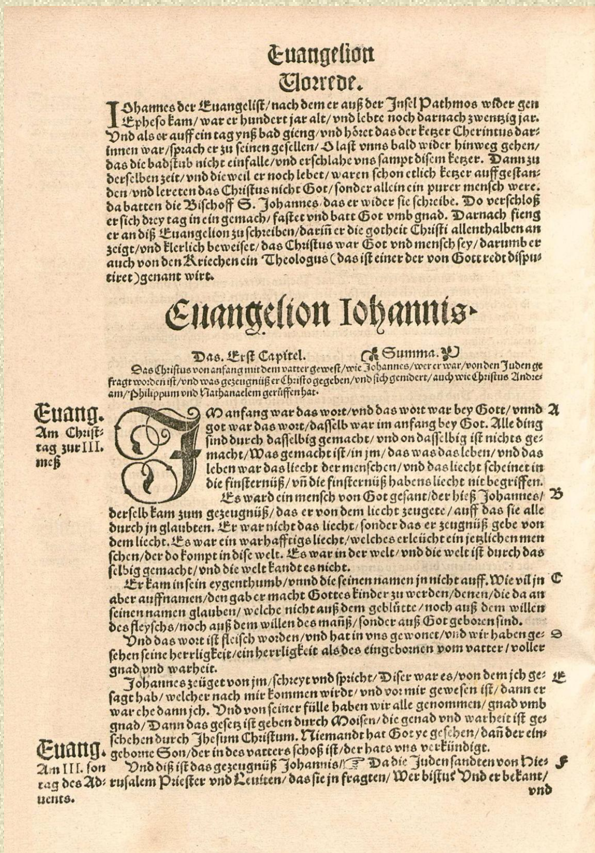


Das gantz neü testament So durch den Hochgelerten L. Hieronymum Emser verteütscht/ mit sampt seinen zugefügten Summarien vnd Annotationen über yegklichem capitel angezeigt/ wie Martinus Lutther dem rechten Text (dem Hussischen exemplar nach) seins gefallens/ ab vnd zugethan/ vnnd verendert hab/ Wie dann durch bitte etzlicher Fürsten vnd Herren geschehen/ das er wöll dem gemeynen volck zu nutz/ das war vnnd recht Euangelion im druck außgehen lassen.

Item ein new Register verordent vnd gemacht/ verstentlicher dann vor gewest.

Auch dem käuffer vnd gemeynen man zu gůt sind hynden an getruckt/ die Episteln auß dem alten Testament/ die man in der Christlichen kirchen durchs jar helt/ wölche dann der Emser in seiner translation nicht bey gesetzt hat/ da mit nicht eim yeglichen not sey ein gantze Bibel zu kauffen.

Getruckt zu Tübingen/ Anno M. D. XXXII.



Euangelion

Vorrede.

IOhannes der Euangelist/ nach dem er auß der Insel Pathmos wider gen Epheso kam/ war er hundert jar alt/ vnd lebte noch darnach zwentzig jar. Vnd als er auff ein tag ynß bad gieng/ vnd höret das der ketzer Cherintus darinnen war/ sprach er zu seinen gesellen/ O last vnns bald wider hinweg gehen/ das die badstub nicht einfalle/ vnd erschlahe vns sampt disem ketzer. Dann zu derselben zeit/ vnd die weil er noch lebet/ waren schon etlich ketzer auffgestanden/ vnd lereten das Christus nicht Got/ sonder allein ein purer mensch were. da batten die Bischoff S. Johannes/ das er wider sie schreibe. Do verschloß er sich drey tag in ein gemach/ fastet vnd batt Got vmb gnad. Darnach fieng er an diß Euangelion zu schreiben/ darinn er die gotheit Christi allenthalben anzeigt/ vnd klerlich beweiset/ das Christus war Got vnd mensch sey/ darumb er auch von den Kriechen ein Theologus (das ist einer der von Gott redt disputiret) genant wirt.

Euangelion Iohannis.

Das. Erst Capitel. Summa.

Das Christus von anfang mit dem vatter gewest/ wie Johannes/ wer er war/ von den Juden gefragt worden ist/ vnd was gezeugnüß er Christo gegeben/ vnd sich gemidert/ auch wie Christus Andream/ Philippum vnd Nathanaelem gerüffen hat.

Euang. Am Christtag zur III. meß

IM anfang war das wort/ vnd das wort war bey Gott/ vnnd got war das wort/ dasselb war im anfang bey Got. Alle ding sind durch dasselbig gemacht/ vnd on dasselbig ist nichts gemacht/ Was gemacht ist/ in jm/ das was das leben/ vnd das leben war das liecht der menschen/ vnd das liecht scheinet in die finsternüß/ vnd die finsternüß habens liecht nit begriffen. A

Es ward ein mensch von Got gesant/ der hieß Johannes/ derselb kam zum gezeugnüß/ das er von dem liecht zeugete/ auff das sie alle durch jn glaubten. Er war nicht das liecht/ sonder das er zeugnüß gebe von dem liecht. Es war ein warhafftigs liecht/ welches erleücht ein jetzlichen menschen/ der do kompt in dise welt. Es war in der welt/ vnd die welt ist durch dasselbig gemacht/ vnd die welt kandt es nicht. B

Er kam in sein eygenthumb/ vnnd die seinen namen jn nicht auff. Wie vil jn aber auffnamen/ den gab er macht Gottes kinder zu werden/ denen/ die da an seinen namen glauben/ welche nicht auß dem geblůtte/ noch auß dem willen des fleyschs/ noch auß dem willen des manß/ sonder auß Got geboren sind. C

Vnd das wort ist fleisch worden/ vnd hat in vns gewonet/ vnd wir haben gesehen seine herrligkeit/ ein herrligkeit als des eingebornen vom vatter/ voller gnad vnd warheit. D

Johannes zeüget von jm/ schreyt vnd spricht/ Diser war es/ von dem jch gesagt hab/ welcher nach mir kommen wirdt/ vnd vor mir gewesen ist/ dann er war ehe dann jch. Vnd von seiner fülle haben wir alle genommen/ gnad vmb gnad/ Dann das gesetz ist geben durch Moisen/ die genad vnd warheit ist geschehen durch Jhesum Christum. Niemandt hat Got ye gesehen/ dann der eingeborne Son/ der in des vatters schoß ist/ der hats vns verkündigt. E

Euang. Am III. sontag des Aduents.

Vnd diß ist das gezeugnüß Johannis/ Da die Juden sandten von Hierusalem Priester vnd Leuiten/ das sie jn fragten/ Wer bistu? Vnd er bekant/ vnd F

https://bildsuche.digitale-sammlungen.de/index.html?c=viewer&bandnummer=bsb00073600

Ed. 1, 1530



Joannis I Fo.cliij.

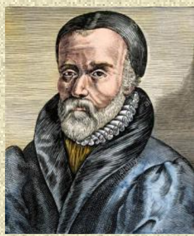
IN deme anbeginne was dat wort/ vnd dat worth was by Gade/ vnde Godt was dat wort/ dat süluige was jn dem

3

1534

The Newe Testament, Imprinted at Anwerp by Marten Emperowr
Anno M. D. xxxiiij. (Revised Edition)

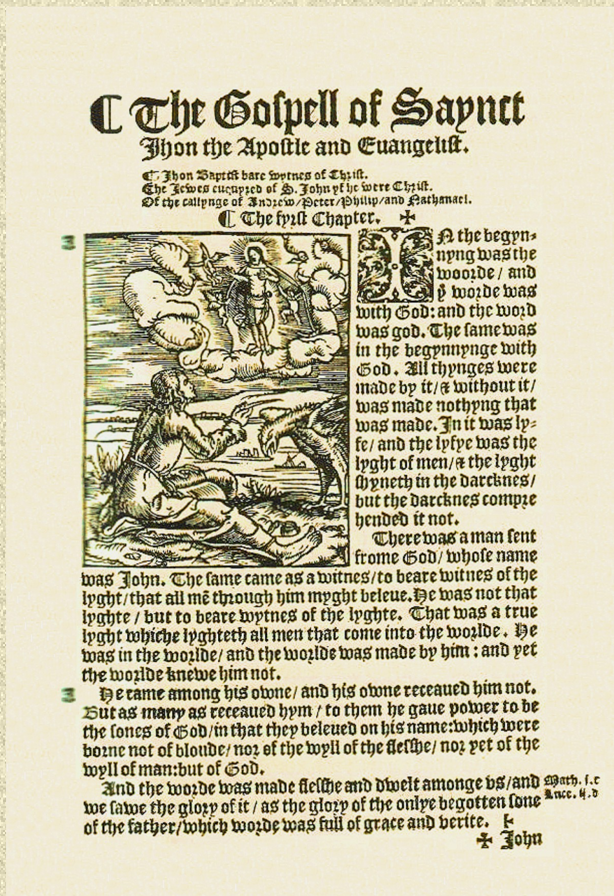
William Tyndale



In the begynnyng was the woorde/ and y worde was with God: and the word was god.

In the begynnyng was the woorde/ and y worde was with God: and the word was god.





The Gospell of Saynct Jhon the Apostle and Euangelist.

Jhon Baptist bare wytnes of Christ.
The Jewes enquyred of S. John yf he were Christ.
Of the callynge of Andrew/Peter/Philip/and Nathanael.

The fyrst Chapter.

IN the begynnyng was the woorde/ and y worde was with God: and the word was god. The same was in the begynnynge with God. All thynges were made by it/ & without it/ was made nothyng that was made. In it was lyfe/ and the lyfe was the lyght of men/ & the lyght shyneth in the darcknes/ but the darcknes comprehended it not.

There was a man sent frome God/ whose name was John. The same came as a witnes/to beare witnes of the lyght/that all mē through him myght beleue. He was not that lyghte / but to beare wytnes of the lyghte. That was a true lyght whiche lyghteth all men that come into the worlde. He was in the worlde/ and the worlde was made by him : and yet the worlde knewe him not.

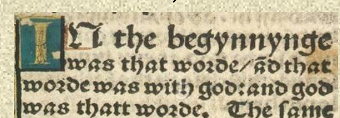
He came among his owne/ and his owne receaued him not. But as many as receaued hym / to them he gaue power to be the sones of God/in that they beleued on his name:which were borne not of bloude/ nor of the wyll of the fleshe/ nor yet of the wyll of man:but of God.

And the worde was made fleshe and dwelt amonge vs/and we sawe the glory of it / as the glory of the onlye begotten sone of the father/which worde was full of grace and verite.

Math. i. c
Luce. ii. b

John

Ed. 1, 1526



IN the begynnynge was that worde/ ãd that worde was with god: and god was thatt worde. The same

4 **CATHOLIC**

1537

Bibel, Alt vnd new Testament/

nach dem Text in der hailigen kirchen gebraucht

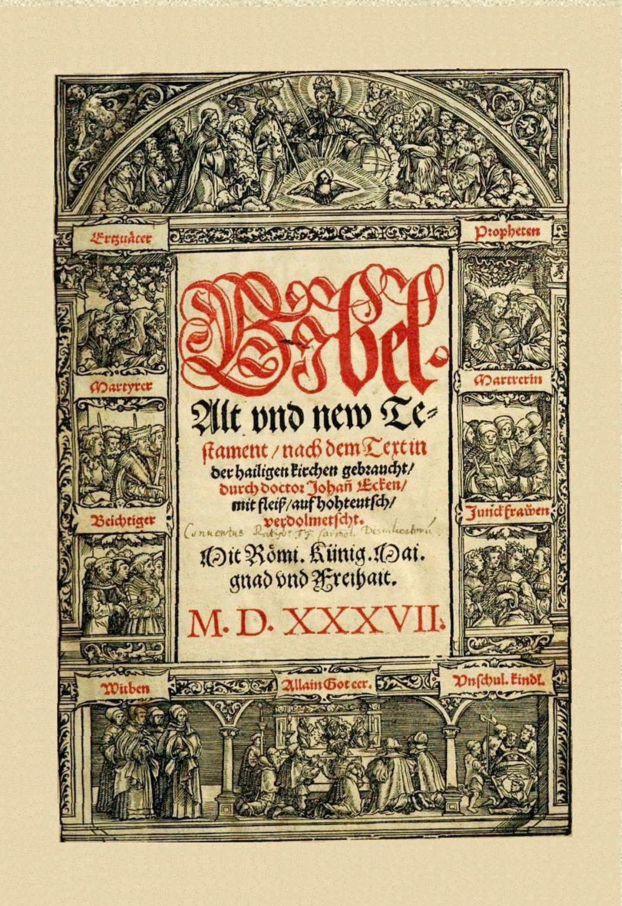
Augsburg: Aleksander I. Weißenhorn

Johann Eck



and god was the word

und got war das wort

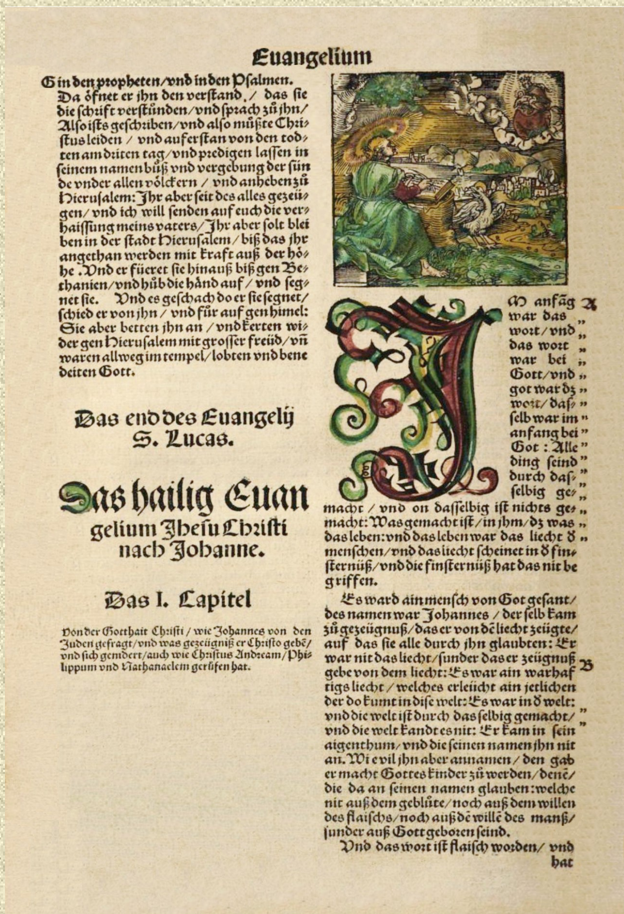


Ertzväter | Propheten | Martyrer | Martrerin | Beichtiger | Junckfrawen | Widen | Allain Got eer. | Vnschul. kindl.

Bibel. Alt vnd new Testament/ nach dem Text in der hailigen kirchen gebraucht/ durch doctor Johañ Ecken/ mit fleiß/ auf hohteutsch/ verdolmetscht.

Mit Römi. Künig. Mai. gnad vnd Freihait.

M. D. XXXVII.



Euangelium

G in den propheten/ vnd in den Psalmen. Da öfnet er jhn den verstand./ das sie die schrift verstünden/ vnd sprach zů jhn/ Also ists geschriben/ vnd also můßte Christus leiden / vnd auferstan von den todten am driten tag/ vnd predigen lassen in seinem namen bůß vnd vergebung der sünde vnder allen völckern / vnd anheben zů Hierusalem: Jhr aber seit des alles gezeügen/ vnd ich will senden auf euch die verhaissung meins vaters/ Jhr aber solt bleiben in der stadt Hierusalem / biß das jhr angethan werden mit kraft auß der höhe. Vnd er füeret sie hinauß biß gen Bethanien/ vnd hůb die händ auf / vnd segnet sie. Vnd es geschach do er sie segnet/ schied er von jhn / vnd für auf gen himel: Sie aber betten jhn an / vnd kerten wider gen Hierusalem mit grosser freüd/ vñ waren allweg im tempel/ lobten vnd benedeiten Gott.

Das end des Euangelij S. Lucas.

Das hailig Euangelium Jhesu Christi nach Johanne.

Das I. Capitel

Von der Gotthait Christi / wie Johannes von den Juden gefragt/ vnd was gezeügniß er Christo gebẽ/ vnd sich gemidert/ auch wie Christus Andream/ Philippum vnd Nathanaelem gerůfen hat.

IM anfãg war das wort/ vnd das wort war bei Gott/ vnd got war dz wort/ dasselb war im anfang bei Got: Alle ding seind durch dasselbig gemacht / vnd on dasselbig ist nichts gemacht: Was gemacht ist/ in jhm/ dz was das leben: vnd das leben war das liecht d' menschen/ vnd das liecht scheinet in d' finsternüß/ vnd die finsternüß hat das nit begriffen.

Es ward ain mensch von Got gesant/ des namen war Johannes / der selb kam zů gezeügnuß/ das er von dẽ liecht zeügte/ auf das sie alle durch jhn glaubten: Er war nit das liecht/ sunder das er zeügnuß gebe von dem liecht: Es war ain warhaftigs liecht / welches erleücht ain jetlichen der do kumt in dise welt: Es war in d' welt: vnd die welt ist durch das selbig gemacht/ vnd die welt kandt es nit: Er kam in sein aigenthum/ vnd die seinen namen jhn nit an. Wie vil jhn aber annamen / den gab er macht Gottes kinder zů werden/ denẽ/ die da an seinen namen glauben: welche nit auß dem geblůte/ noch auß dem willen des flaischs/ noch auß dẽ willẽ des manß/ sunder auß Gott geboren seind.

Vnd das wort ist flaisch worden/ vnd hat

https://books.google.cz/books?id=QO7_PV7s0PMC

5

1581

בשורת הקרואות שנה בשנה וכו בשבתות ובחגי

= *Besorot haq-qeru'ot shana va-shana bash-shabatot uvehaggê*

Evangelia anniversaria, quae Dominicis diebus &
in Sanctorum feſtis leguntur, Hebraicè conuerſa

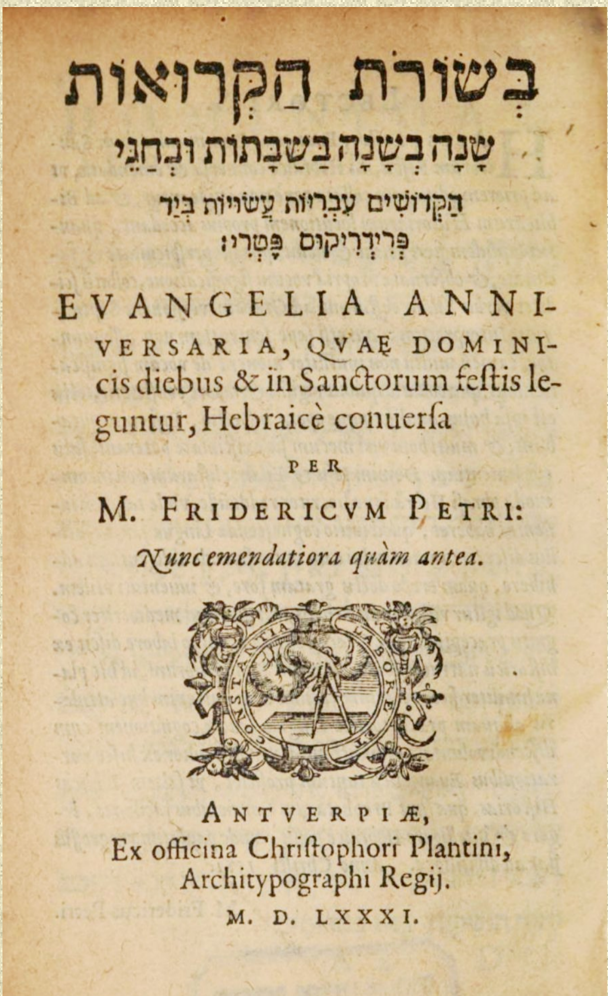
(Liturgical Gospels /selected fragments/ + part of the Acts 9)

Antverpiae: Ex officina Chriſtophori Plantini

Friedrich Peters (Fridericum Petri)

and a god was the Speech

והיה אלהים האמר



בשורת הקרואות
שנה בשנה בשבתות ובחגי
הקדושים עבריות עשויות ביד
פרידריקוס פטרי:

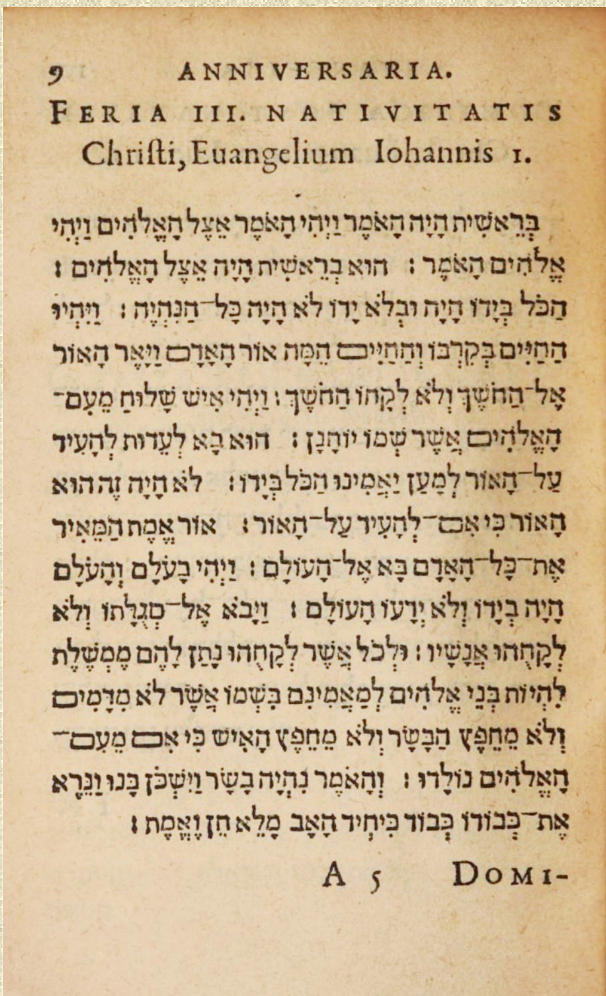
EVANGELIA ANNI-
VERSARIA, QVAE DOMINI-
cis diebus & in Sanctorum feſtis le-
guntur, Hebraicè conuerſa

PER

M. FRIDERICVM PETRI:

Nunc emendatiora quàm antea.

ANTVERPIÆ,
Ex officina Chriſtophori Plantini,
Architypographi Regij.
M. D. LXXXI.



9 ANNIVERSARIA.

FERIA III. NATIVITATIS
Chriſti, Euangelium Iohannis 1.

בראשית היה האמר ויהי האמר אצל האלהים ויהי
אלהים האמר : הוא בראשית היה אצל האלהים :
הכל בידו היה ובלא ידו לא היה כל־הנהיה : ויהיו
החיים בקרבו והחיים המה אור האדם ויאר האור
אל־החשך ולא לקחו החשך : ויהי איש שלוח מעם־
האלהים אשר שמו יוחנן : הוא בא לעדות להעיד
על־האור למען יאמינו הכל בידו : לא היה זה הוא
האור כי אם־להעיד על־האור : אור אמת המאיר
את־כל־האדם בא אל־העולם : ויהי בעלם והעלם
היה בידו ולא ידעו העולם : ויבא אל־סגלתו ולא
לקחהו אנשיו : ולכל אשר לקחהו נתן להם ממשלת
להיות בני אלהים למאמינם בשמו אשר לא מדמים
ולא מחפץ הבשר ולא מחפץ האיש כי אם מעם־
האלהים נולדו : והאמר נהיה בשר וישכן בנו ונרא
את־כבודו כבוד כיחיד האב מלא חן ואמת :

A 5 DOMI-

http://books.google.pl/books?id=qsRIAAAAcAAJ

6

1599

Nouum Testamentum D[omi]ni N[ost]ri Iesu Christi: Syriacè Ebraicè Graecè Latinè Germanicè Bohemicè Italicè Hispanicè Gallicè Anglicè Danicè Polonicè

(NT in 12 languages)

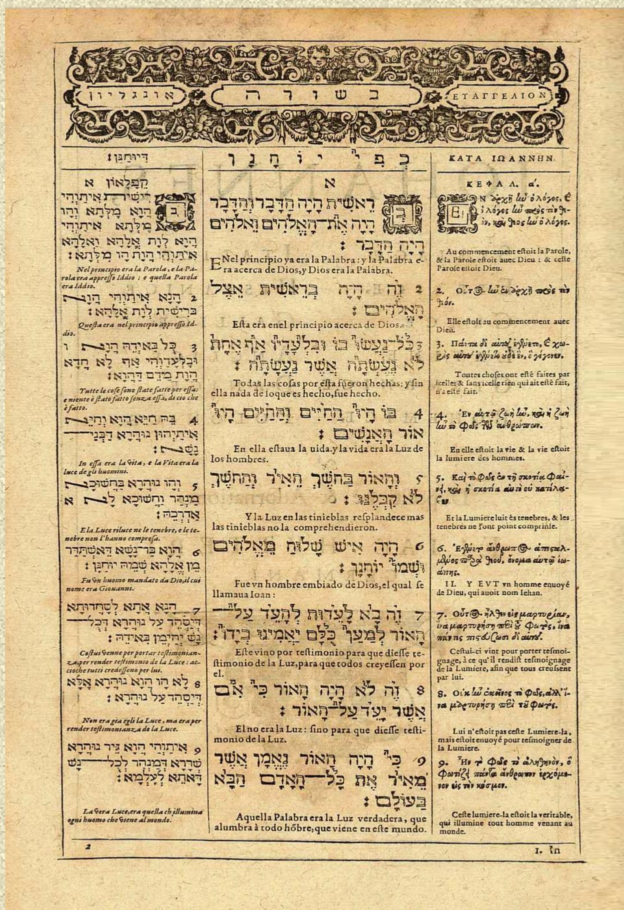
Noribergae

Elias Hutter (Eliae Hutteri)

and a god was the Word

ואלהים היה הדבר





http://www.bibles-online.net/hutter/NewTestament/4-John/

7 **CATHOLIC**

1615

Testame[n]tum Nouum

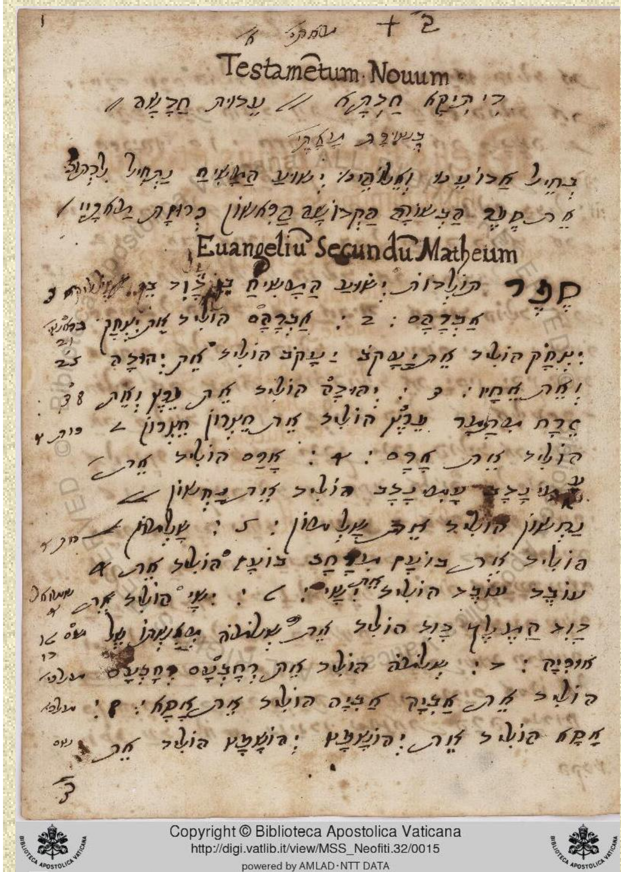
MSS Neofiti 32, Vatican

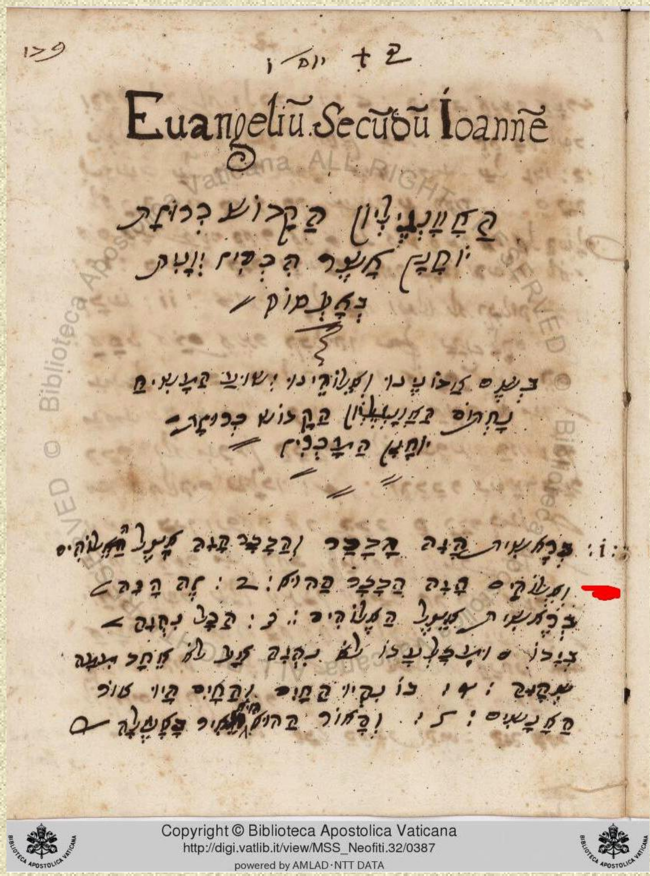
(4 Gospels in Hebrew)

Domenico Jerosomilitano (Dominicus Hierosomilitanus)

and a god was that Word

ואלהים היה הדבר ההוא





https://digi.vatlib.it/view/MSS_Neofiti.32

8

1630

Das Newe Testament, Das ist/ Alle Bücher des newen Bundes/ welchen Gott durch Christum mit den menschen gemacht hat/ Trewlich aus dem Griechischen ins Teutsche versetzet.

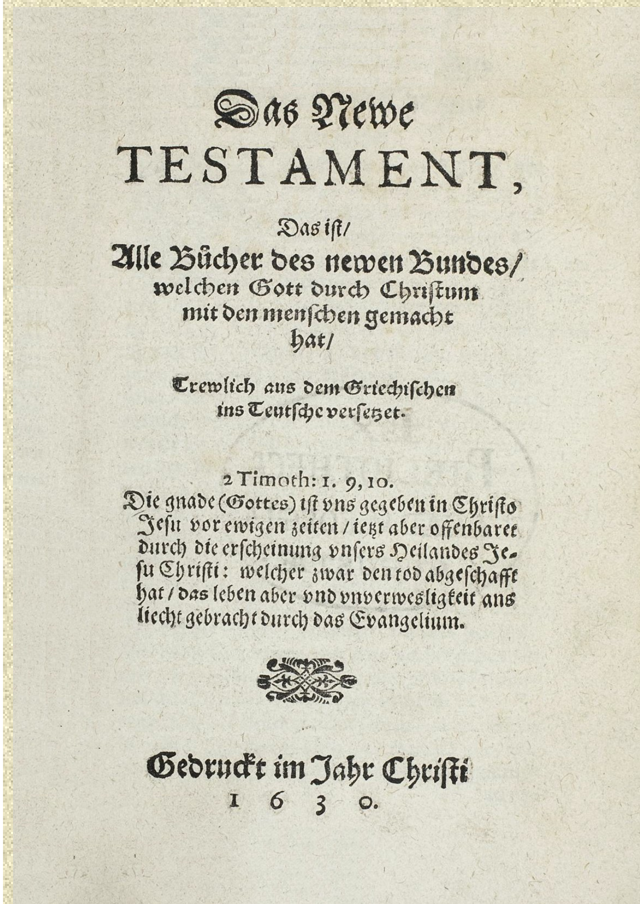
Raków (Poland): Sebastian Sternacki

Jan Kreliusz (Johannes Krell)



and the Speech was a god

und di Rede war ein Gott

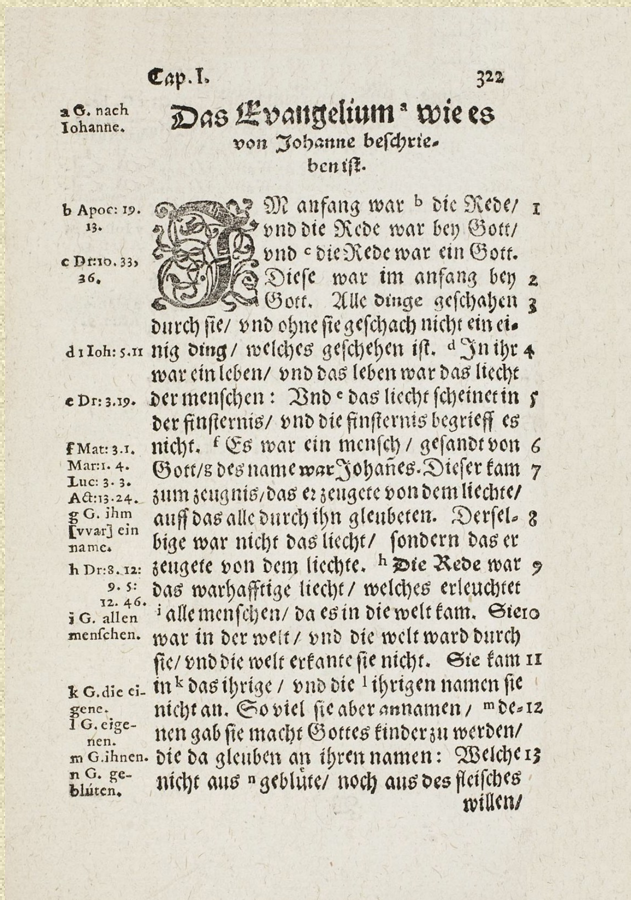


Das Newe
TESTAMENT,
Das iſt/
Alle Bücher des newen Bundes/
welchen Gott durch Chriſtum
mit den menſchen gemacht
hat/

Trewlich aus dem Griechiſchen
ins Teutſche verſetzet.

2 Timoth: 1. 9, 10.
Die gnade (Gottes) iſt vns gegeben in Chriſto Jeſu vor ewigen zeiten / ietzt aber offenbaret durch die erſcheinung vnſers Heilandes Jeſu Chriſti: welcher zwar den tod abgeſchafft hat / das leben aber vnd vnverweslígkeit ans liecht gebracht durch das Evangelium.

Gedruckt im Jahr Chriſti
1 6 3 0.



Cap. I. 322

a G. nach Iohanne.

Das Evangelium [a] wie es von Johanne beſchrieben iſt.

b Apoc: 19. 13.
c Dr:10. 33, 36.
d 1 Ioh: 5.11
e Dr: 3.19.
f Mat: 3.1. Mar:1. 4. Luc: 3. 3. Act:13.24.
g G. ihm [vvar] ein name.
h Dr:8. 12: 9. 5: 12. 46.
i G. allen menſchen.
k G. die eigene.
l G. eigenen.
m G. ihnen.
n G. geblüten.

1 JM anfang war [b] die Rede/ vnd die Rede war bey Gott/ vnd [c] die Rede war ein Gott. 2 Dieſe war im anfang bey Gott. 3 Alle dinge geſchahen durch ſie/ vnd ohne ſie geſchach nicht ein einig ding/ welches geſchehen iſt. 4 [d] Jn ihr war ein leben/ vnd das leben war das liecht der menſchen: 5 Vnd [e] das liecht ſcheinet in der finſternis/ vnd die finſternis begrieff es nicht. 6 [f] Es war ein menſch/ geſandt von Gott/ [g] des name war Johañes. 7 Dieſer kam zum zeugnis/ das er zeugete von dem liechte/ auff das alle durch ihn gleubeten. 8 Derſelbige war nicht das liecht/ ſondern das er zeugete von dem liechte. 9 [h] Die Rede war das warhafftige liecht/ welches erleuchtet [i] alle menſchen/ da es in die welt kam. 10 Sie war in der welt/ vnd die welt ward durch ſie/ vnd die welt erkante ſie nicht. 11 Sie kam in [k] das ihrige / vnd die [l] ihrigen namen ſie nicht an. 12 So viel ſie aber annamen / [m] denen gab ſie macht Gottes kinder zu werden/ die da gleuben an ihren namen: 13 Welche nicht aus [n] geblüte/ noch aus des fleiſches willen/

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9

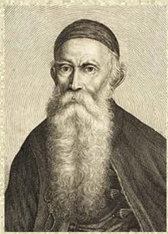
1658

DUTCH

Jonas Slichting van Bukowieks Uitbreyding over de 15 eerste verssen / van 't eerfte Kapittel van Joannes Euangelium, Met een bygevoeghde uytbreyding van het overige des zelfden Kapittels, door D. K. F.

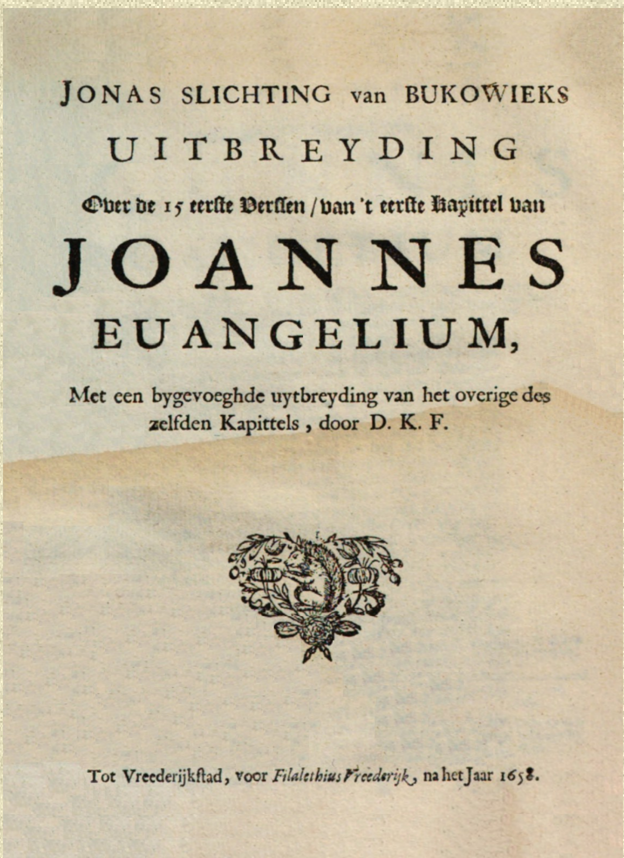
Tot Vreederijkstad, voor Filalethius Vreederik

Jonasz Szlichtyng



And the word was [a] God

En het woord was [een] God



JONAS SLICHTING van BUKOWIEKS

UITBREYDING

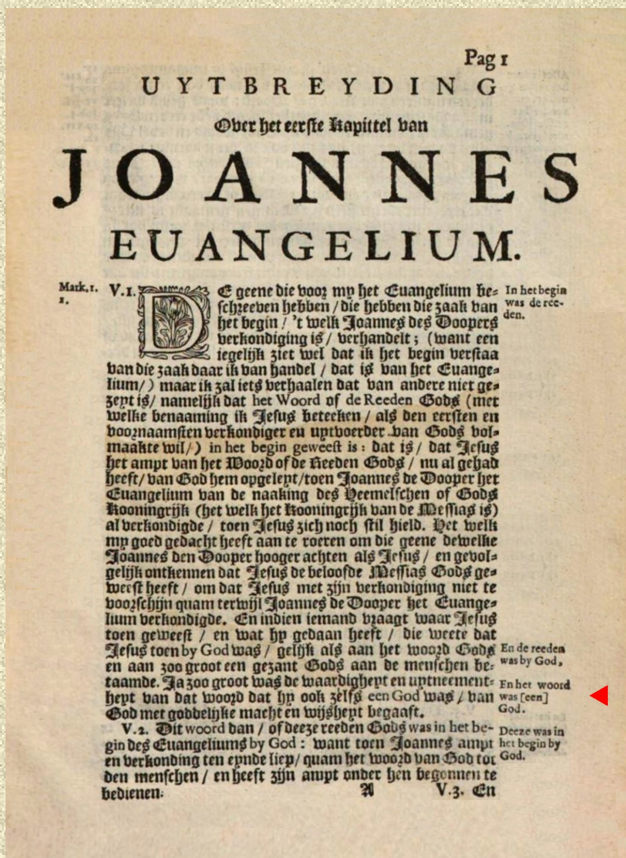
Over de 15 eerste Verssen / van 't eerste Kapittel van

JOANNES

EUANGELIUM,

Met een bygevoeghde uytbreyding van het overige des zelfden Kapittels, door D. K. F.

Tot Vreederijkstad, voor *Filalethius Vreederijk*, na het Jaar 1658.



Pag 1

UYTBREYDING

Over het eerste Kapittel van

JOANNES

EUANGELIUM.

Mark. 1. 1. V. 1. De geene die voor my het Euangelium beschreeven hebben / die hebben die zaak van het begin / 't welk Joannes des Doopers verkondiging is / verhandelt; (want een iegelijk ziet wel dat ik het begin verstaa van die zaak daar ik van handel / dat is van het Euangelium /) maar ik zal iets verhaalen dat van andere niet gezeyt is / namelijk dat het Woord of de Reeden Gods (met welke benaaming ik Jesus beteeken / als den eersten en voornaamsten verkondiger en uytvoerder van Gods volmaakte wil /) in het begin geweest is: dat is / dat Jesus het ampt van het Woord of de Reeden Gods / nu al gehad heeft / van God hem opgeleyt / toen Joannes de Dooper het Euangelium van de naaking des Heemelschen of Gods Kooningrijk (het welk het Kooningrijk van de Messias is) al verkondigde / toen Jesus zich noch stil hield. Het welk my goed gedacht heeft aan te roeren om die geene dewelke Joannes den Dooper hooger achten als Jesus / en gevolgelijk ontkennen dat Jesus de beloofde Messias Gods geweest heeft / om dat Jesus met zijn verkondiging niet te voorschijn quam terwijl Joannes de Dooper het Euangelium verkondigde. En indien iemand vraagt waar Jesus toen geweest / en wat hy gedaan heeft / die weete dat Jesus toen by God was / gelijk als aan het woord Gods en aan zoo groot een gezant Gods aan de menschen betaamde. Ja zoo groot was de waardigheyt en uytneementheyt van dat woord dat hy ook zelfs een God was / van God met goddelijke macht en wijsheyt begaaft.

V. 2. Dit woord dan / of deeze reeden Gods was in het begin des Euangeliums by God: want toen Joannes ampt en verkonding ten eynde liep / quam het woord van God tot den menschen / en heeft zijn ampt onder hen begonnen te bedienen.

In het begin was de reeden.

En de reeden was by God,

En het woord was [een] God.

Deeze was in het begin by God.

A V. 3. En

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10

1660

Das Neue Testament:

Treulich aus dem Grichischen

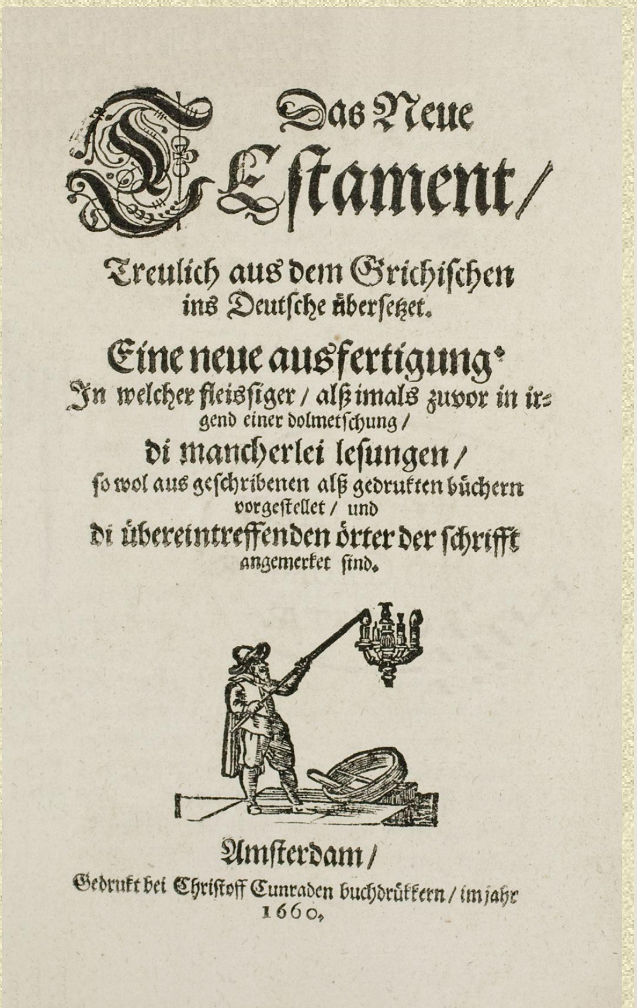
ins Deutsche übersetzet

Amsterdam: Christoff Cunraden

Jeremias Felbinger

and the Speech was a god

und di Rede war ein Gott



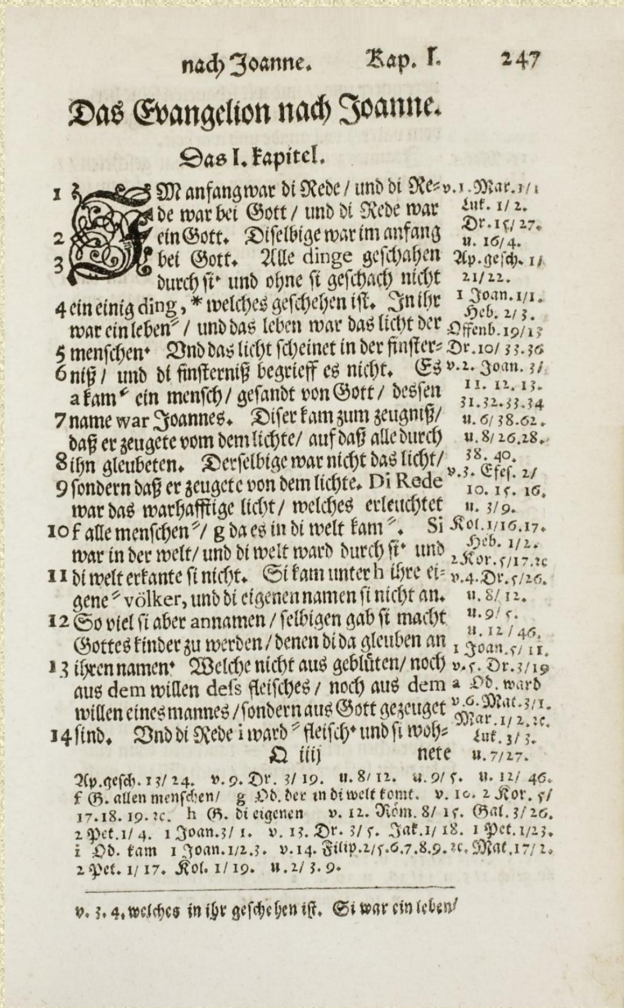
Das Neue Testament/

Treulich aus dem Grichischen ins Deutsche übersetzet.

Eine neue ausfertigung* In welcher fleissiger / alß imals zuvor in irgend einer dolmetschung / di mancherlei lesungen / so wol aus geschribenen alß gedrukten büchern vorgestellet / und di übereintreffenden örter der schrifft angemerket sind.

Amsterdam /

Gedrukt bei Christoff Cunraden buchdrükkern / im jahr 1660.



nach Joanne. Kap. I. 247

Das Evangelion nach Joanne.

Das I. kapitel.

1 IM anfang war di Rede / und di Rede war bei Gott / und di Rede war 2 ein Gott. Diselbige war im anfang 3 bei Gott. Alle dinge geschahen durch si* und ohne si geschach nicht 4 ein einig ding, * welches geschehen ist. In ihr war ein leben / und das leben war das licht der 5 menschen* Und das licht scheinet in der finster- 6 niß / und di finsterniß begrieff es nicht. Es a kam ein mensch / gesandt von Gott / dessen 7 name war Joannes. Diser kam zum zeugniß / daß er zeugete vom dem lichte / auf daß alle durch 8 ihn gleubeten. Derselbige war nicht das licht / 9 sondern daß er zeugete von dem lichte. Di Rede war das warhafftige licht / welches erleuchtet 10 f alle menschen / g da es in di welt kam. Si war in der welt / und di welt ward durch si* und 11 di welt erkante si nicht. Si kam unter h ihre eigene völker, und di eigenen namen si nicht an. 12 So viel si aber annamen / selbigen gab si macht Gottes kinder zu werden / denen di da gleuben an 13 ihren namen* Welche nicht aus geblüten / noch aus dem willen dess fleisches / noch aus dem willen eines mannes / sondern aus Gott gezeuget 14 sind. Und di Rede i ward fleisch* und si woh-

Q iiij nete

v.1. Mar.1/1. Luk.1/2. Dr.15/27. u.16/4. Ap.gesch.1/21/22. 1 Joan.1/1. Heb.2/3. Offenb.19/13. Dr.10/33.36. v.2. Joan.3/11.12.13.31.32.33.34. u.6/38.62. u.8/26.28.38.40. v.3. Efes.2/10.15.16. u.3/9. Kol.1/16.17. Heb.1/2. 2 Kor.5/17. &c. v.4. Dr.5/26. u.8/12. u.9/5. u.12/46. 1 Joan.5/11. v.5. Dr.3/19. a Od. ward v.6. Mat.3/1. Mar.1/2. &c. Luk.3/3. u.7/27.

Ap.gesch.13/24. v.9. Dr.3/19. u.8/12. u.9/5. u.12/46. f G. allen menschen / g Od. der in di welt komt. v.10. 2 Kor.5/17.18.19. &c. h G. di eigenen v.12. Röm.8/15. Gal.3/26. 2 Pet.1/4. 1 Joan.3/1. v.13. Dr.3/5. Jak.1/18. 1 Pet.1/23. i Od. kam 1 Joan.1/2.3. v.14. Filip.2/5.6.7.8.9. &c. Mat.17/2. 2 Pet.1/17. Kol.1/19. u.2/3.9.

v. 3. 4. welches in ihr geschehen ist. Si war ein leben /

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11

1661

תורת יהוה חדשה // *Lex DEI ſummi nova; Atque haec eſt, Novum Domini noſtri Jeſu Chriſti Teſtamentum, Sacro-Sanctum; Chriſtianis ſimul, ac Judais, Sanctâ Linguâ Hebrœâ Scriptum & exhibitum; Ab Elia Huttero Germano* (NT)

Londini: Typis Thoma Roycrost

William Robertson (Gulielmi Robertsoni)



and a god was the Word

ואלהים היה הדבר

תורת יהוה חדשה׃

והיא

ברית האדונינו ישוע המשיח חדשה למשיחיים
וליהודיים בלשון הקדש נכתבה׃

Lex DEI ſummi nova;

Atque hæc eſt,

Novum **Domini noſtri Jeſu Chriſti** ***Te-ſtamentum*** Sacro-Sanctum; *Chriſtianis* ſimul, ac *Judais*, Sanctâ Linguâ *Hebrææ* Scriptum & exhibitum;

Ab ***Elia Huttero Germano*** **(Viro,** ***Hebraicis*** *ejus operibus; iſthoc præſertim in obeundo munere, de univerſo Mundo* Chriſtiano & Judaico, *laudes meritante maximas, & nunquam perituras) cum undecim aliis evulgatum Linguis; atque duobus per-magnis voluminibus (orbi proinde etiam literato, vix, aut parum viſis admodum, aut notis)* Noribergæ, *plus minus, abhinc, ſexaginta retroactis annis, primùm, editum & excuſum;*

Nunc autem, in Volumen portatu facile redactum; atque centenis quibuſdam in locis, poſt diligentem ipſius recognitionem, emendatum, atque caſtigatum; Abſque cæteris iſtis in Editione *Hutteriana* Linguis, (onerosum ſcilicet, illud, & multo minus uſitatum tantummodo reddentibus) per ſeſe, ſeparatini, & puro puto idiomate ſolummodo *Hebraico*, publicatum; operâ & induſtriâ

GULIELMI ROBERTSONI, Scoto-Britanni.

הנה העלמה הרה ווילדת בן וקראת שמו עמנואל׃
נשקו בר פן יאנף ותאבדו דרך כי יבער כמעט אפו אשרי
כל חוסי בו׃

Londini; Typis *Thomæ Roycroft*, Regiæ Majeſtati in Orientalibus Linguis Typographi, M. DC. LXI.

Venales proſtant apud pleroſq; Bibliopolas *Londinenſes*.

בשורת האדונינו ישוע המשיח כפי יוחנן המבשר׃

א CAP. I.

1 בראשית היה הדבר והדבר היה את־האלהים ואלהים היה הדבר׃ 2 וזה היה בראשית אצל האלהים׃ 3 כל נעשו בו ובלעדיו אף אחרת לא נעשתה אשר נעשתה׃ 4 בו היו החיים והחיים היו אור האנשים׃ 5 והאור בחשך האיר והחשך לא קבלנו׃ 6 היה איש שלוח מאלהים ושמו יוחנן׃ 7 זה בא לעדות להעד על־האור למען כלם יאמינו בידו׃ 8 זה לא היה האור כי אם אשר יעד על־האור׃ 9 כי היה האור נאמן אשר מאיר את־כל־האדם הבא בעולם׃ 10 בעולם היה והעולם בידו נעשה והעולם לא ידעו׃ 11 אל־חניכיו בא וחניכיו לא קבלוהו׃ 12 וכמה קבלוהו נתן להם את־שלטון להיות בני־אלהים למאמינים בשמו׃ 13 אשר לא מדמים ולא מאביונת הבשר ולא מרצון האיש כי מאלהים ילדו׃ 14 והדבר היה בשר ושכן עמנו וראיני את־כבודו כמו כבוד היחיד נולד מאב מלא חסד ואמת׃ 15 יוחנן העיד עליו ויצעק לאמר זה הוא אשר אמרתי אשר אחרי בא ולפני היה כי־ראשון ממני היה׃ 16 וממלואה כלנו לקחנו חנם חן על חן׃ 17 כי־התורה במשה נתנה החן והאמת בישוע המשיח היתה׃ 18 את־אלהים איש לא ראה בכל־עת בן־

12

CATHOLIC

1668

ארבעה אבני הגיליונים מהתורה החדשה

Quatuor Evangelia Novi Testamenti Ex Latino in Hebraicum fermonem verfa

(4 Gospels)

Romae: S. C. Prop. Fidei

Giovanni Battista Jona (Ioanne Baptista Iona)

and a god was the word

ואלהים היה דבר


ארבעה אבני הגיליונים
מהתורה החדשה
אשר נעתקו מלשון רומי ללשון עברי
על יד יוחנן הטוכל יונה
QVATVOR
EVANGELIA
NOVI TESTAMENTI
Ex Latino in Hebraicum fermonem verfa
AB IOANNE BAPTISTA IONA:
והרים אותם תרומה לקדוש הכהן הגדול
קלימנתי תשעי ייצו
SANCTISS. D. N.
CLEMENTI NONO P. M.
DICATA.
ROMÆ, Typis S. C. Prop. Fidei, Anno MDCLXVIII.


305
בשורה הקדושה מישוע המשיח כפי יוחנן:
SANCTVM IESV CHRISTI
EVANGELIVM SECVNDVM IOANNEM.
CAP. I. פ״א
1 In principio erat verbum, & verbum erat apud Deum, & Deus erat verbum. 2 Hoc erat in principio apud Deum. 3 Omnia per ipsum facta sunt: & sine ipso factum est nihil, quod fa-
1 בראשון היה דבר ודבר היה אצל האלהים ואלהים היה דבר: 2 וזה היה בראשית אצל האלהים: 3 כל הדברים בזה נעשו ובלתו לא נעשה מאומה

http://books.google.pl/books?id=uStJAAAAcAAJ

13

1682

DUTCH

Verklaaring Over de Leer, het Leeven, Daaden en Lijden onzes Zaaligmaakers. Door den Apostel Johannes Geschreeveu.

Gedruckt voor der Autheuren

Frans Kuyper

and the word was a god

en het woord was een God



VERKLAARING

Over de

Leer, het Leeven, Daaden

en Lijden onzes Zaaligmaakers.

Door den Apostel

JOHANNES

Geschreeveu.

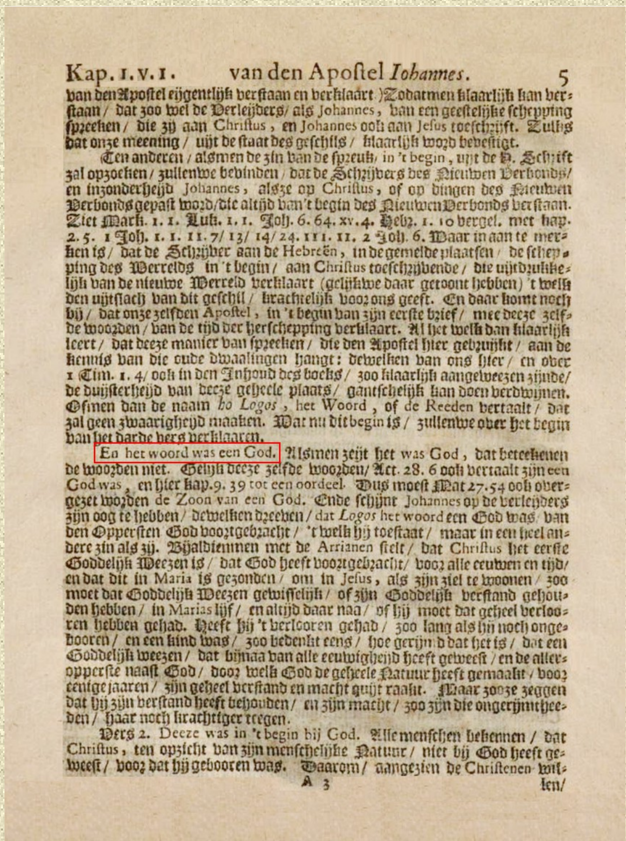
Door

V. F. &c.

Met twee Blad-wijzers voorzien.

Gedrukt voor den Autheuren.

In het Jaar onzes Heeren 1682.



Kap. I. v. I. van den Apostel *Iohannes*. 5

van den Apostel eijgentlijk verstaan en verklaart) Zodatmen klaarlijk kan verstaan/ dat zoo wel de Verleijders/ als Johannes, van een geestelijke schepping spreeken/ die zij aan Christus, en Johannes ook aan Jesus toeschrijft. Zulks dat onze meening/ uijt de staat des geschils/ klaarlijk word bevestigt.

Ten anderen/ alsmen de zin van de spreuk, in 't begin, uijt de H. Schrift zal opzoeken/ zullenwe bevinden/ dat de Schrijvers des Nieuwen Verbonds/ en inzonderheijd Johannes, alsze op Christus, of op dingen des Nieuwen Verbonds gepast word/ die altijd van 't begin des Nieuwen Verbonds verstaan. Ziet Mark. 1. 1. Luk. 1. 1. Joh. 6. 64. xv. 4. Hebr. 1. 10 vergel. met kap. 2. 5. 1 Joh. 1. 1. II. 7/ 13/ 14/ 24. III. 11. 2 Joh. 6. Waar in aan te merken is/ dat de Schrijver aan de Hebreën, in de gemelde plaatsen/ de schepping des Werrelds in 't begin/ aan Christus toeschrijvende/ die uijtdrukkelijk van de nieuwe Werreld verklaart (gelijkwe daar getoont hebben) 't welk den uijtslach van dit geschil/ krachtelijk voor ons geeft. En daar komt noch bij/ dat onze zelfden Apostel, in 't begin van zijn eerste brief/ mee deeze zelfde woorden/ van de tijd der herschepping verklaart. Al het welk dan klaarlijk leert/ dat deeze manier van spreeken/ die den Apostel hier gebruijkt/ aan de kennis van die oude dwaalingen hangt: dewelken van ons hier/ en over 1 Tim. 1. 4/ ook in den Inhoud des boeks/ zoo klaarlijk aangeweezen zijnde/ de duijsterheijd van deeze geheele plaats/ gantschelijk kan doen verdwijnen. Ofmen dan de naam *ho Logos*, het Woord, of de Reeden vertaalt/ dat zal geen zwaarigheijd maaken. Wat nu dit begin is/ zullenwe over het begin van het darde vers verklaaren.

En het woord was een God. Alsmen zeijt het was God, dat beteekenen de woorden niet. Gelijk deeze zelfde woorden/ Act. 28. 6 ook vertaalt zijn een God was, en hier kap. 9. 39 tot een oordeel. Dus moest Mat 27. 54 ook overgezet worden de Zoon van een God. Ende schijnt Johannes op de verleijders zijn oog te hebben/ dewelken dreeven/ dat *Logos* het woord een God was, van den Opperster God voortgebracht/ 't welk hij toestaat/ maar in een heel andere zin als zij. Bijaldienmen met de Arrianen stelt/ dat Christus het eerste Goddelijk Weezen is/ dat God heeft voortgebracht/ voor alle eeuwen en tijd/ en dat dit in Maria is gezonden/ om in Jesus, als zijn ziel te woonen/ zoo moet dat Goddelijk Weezen gewisselijk/ of zijn Goddelijk verstand gehouden hebben/ in Marias lijf/ en altijd daar naa/ of hij moet dat geheel verlooren hebben gehad. Heeft hij 't verlooren gehad/ zoo lang als hij noch ongebooren/ en een kind was/ zoo bedenkt eens/ hoe gerijmd dat het is/ dat een Goddelijk weezen/ dat bijnaa van alle eeuwigheijd heeft geweest/ en de allerooperste naast God/ door welk God de geheele Natuur heeft gemaakt/ door eenige jaaren/ zijn geheel verstand en macht quijt raakt. Maar zooze zeggen dat hij zijn verstand heeft behouden/ en zijn macht/ zoo zijn die ongerijmtheeden/ haar noch krachtiger teegen.

Vers 2. Deeze was in 't begin bij God. Alle menschen bekennen/ dat Christus, ten opzicht van zijn menschelijke Natuur/ niet bij God heeft geweest/ voor dat hij geboren was. Daarom/ aangezien de Christenen willen/

A 3

https://books.google.pl/books?id=DzhlAAAAcAAJ

14

1684

Christliche Unterweisung/

Wie diejenigen Oerter H. Schrifft Alten und Neuen Bundes

contain translation of John 1:1-18, pp. 189-221

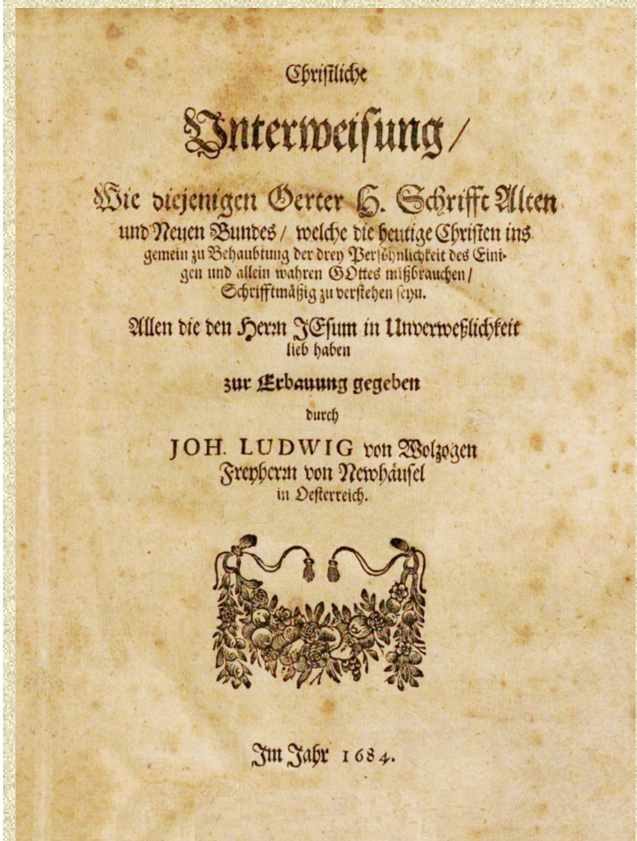
Editor: n.s.

Johann Ludwig von Wolzogen



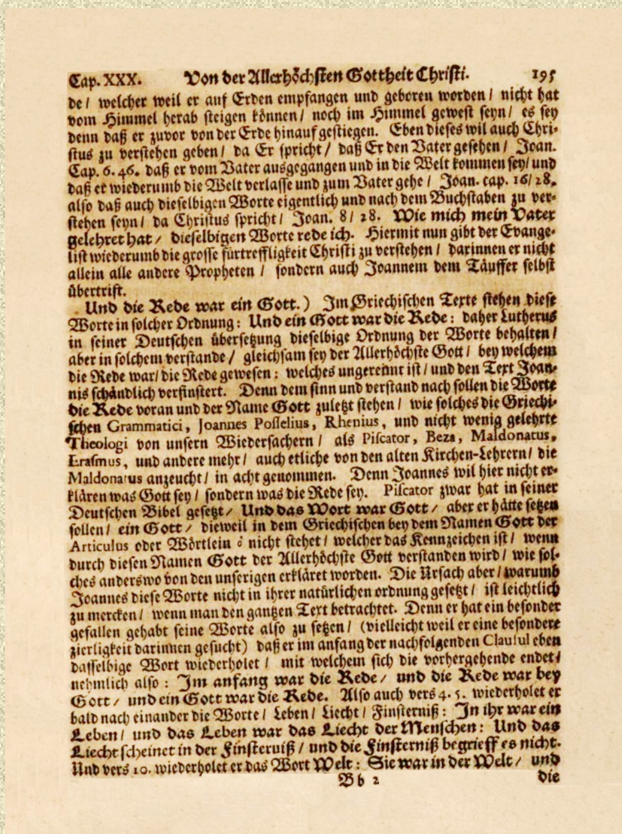
And the Speech was a god

Und die Rede war ein Gott



Christliche
Unterweisung/
Wie diejenigen Oerter H. Schrifft Alten
und Neuen Bundes/ welche die heutige Christen ins-
gemein zu Behaubtung der drey Persöhnlichkeit des Eini-
gen und allein wahren GOttes mißbrauchen/
Schrifftmäßig zu verstehen seyn.
Allen die den Herrn JEsum in Unverweßlichkeit
lieb haben
zur Erbauung gegeben
durch
JOH. LUDWIG von Wolzogen
Freyherrn von Newhäusel
in Oesterreich.

Im Jahr 1684.



Cap. XXX. Von der Allerhöchsten Gottheit Christi. 195

de/ welcher weil er auf Erden empfangen und geboren worden/ nicht hat vom Himmel herab steigen können/ noch im Himmel gewest seyn/ es sey denn daß er zuvor von der Erde hinauf gestiegen. Eben dieses wil auch Christus zu verstehen geben/ da Er spricht/ daß Er den Vater gesehen/ Joan. Cap. 6. 46. daß er vom Vater ausgegangen und in die Welt kommen sey/ und daß er wiederumb die Welt verlasse und zum Vater gehe/ Joan. cap. 16/ 28. also daß auch dieselbigen Worte eigentlich und nach dem Buchstaben zu verstehen seyn/ da Christus spricht/ Joan. 8/ 28. **Wie mich mein Vater gelehret hat/ dieselbigen Worte rede ich.** Hiermit nun gibt der Evangelist wiederumb die grosse fürtreffligkeit Christi zu verstehen/ darinnen er nicht allein alle andere Propheten/ sondern auch Joannem dem Täuffer selbst übertrift.

Und die Rede war ein Gott.) Im Griechischen Texte stehen diese Worte in solcher Ordnung: **Und ein Gott war die Rede:** daher Lutherus in seiner Deutschen übersetzung dieselbige Ordnung der Worte behalten/ aber in solchem verstande/ gleichsam sey der Allerhöchste Gott/ bey welchem die Rede war/ die Rede gewesen: welches ungereimt ist/ und den Text Joannis schändlich verfinstert. Denn dem sinn und verstand nach sollen die Worte **die Rede** voran und der Name **Gott** zuletzt stehen/ wie solches die Griechischen Grammatici, Joannes Possellus, Rhenius, und nicht wenig gelehrte Theologi von unsern Wiedersachern/ als Piscator, Beza, Maldonatus, Erasmus, und andere mehr/ auch etliche von den alten Kirchen-Lehrern/ die Maldonatus anzeucht/ in acht genommen. Denn Joannes wil hier nicht erklären was Gott sey/ sondern was die Rede sey. Piscator zwar hat in seiner Deutschen Bibel gesetzt/ **Und das Wort war Gott**/ aber er hätte setzen sollen/ **ein Gott**/ dieweil in dem Griechischen bey dem Namen **Gott** der Articulus oder Wörtlein ὁ nicht stehet/ welcher das Kennzeichen ist/ wenn durch diesen Namen **Gott** der Allerhöchste Gott verstanden wird/ wie solches anderswo von den unserigen erkläret worden. Die Ursach aber/ warumb Joannes diese Worte nicht in ihrer natürlichen ordnung gesetzt/ ist leichtlich zu mercken/ wenn man den gantzen Text betrachtet. Denn er hat ein besonder gefallen gehabt seine Worte also zu setzen/ (vielleicht weil er eine besondere zierligkeit darinnen gesucht) daß er im anfang der nachfolgenden Clausul eben dasselbige Wort wiederholet/ mit welchem sich die vorhergehende endet/ nehmlich also: **Im anfang war die Rede/ und die Rede war bey Gott/ und ein Gott war die Rede.** Also auch vers 4. 5. wiederholet er bald nach einander die Worte/ Leben/ Liecht/ Finsterniß: **In ihr war ein Leben/ und das Leben war das Liecht der Menschen: Und das Liecht scheinet in der Finsterniß/ und die Finsterniß begrieff es nicht.** Und vers 10. wiederholet er das Wort **Welt: Sie war in der Welt/ und**

Bb 2 die

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15

1687

DUTCH

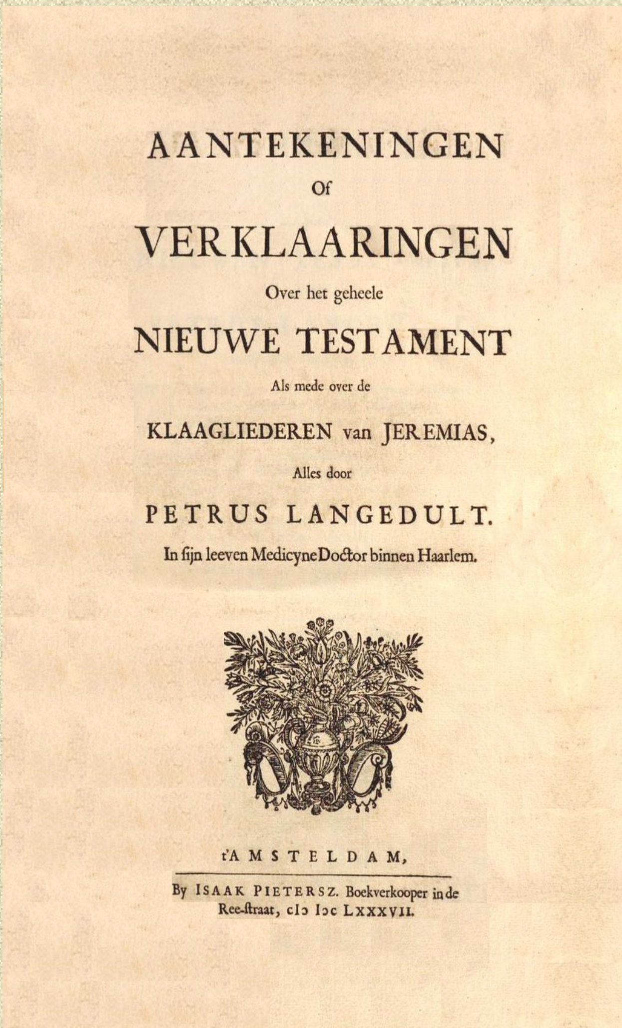
Aantekeningen Of Verklaaringen Over het geheele Nieuwe Testament Als mede over de Klaagliederen van Jeremias

t'Amsteldam: Isaak Pietersz

Petrus Langedult

and the speech was a god

ende de rede was een God



AANTEKENINGEN

Of

VERKLAARINGEN

Over het geheele

NIEUWE TESTAMENT

Als mede over de

KLAAGLIEDEREN van JEREMIAS,

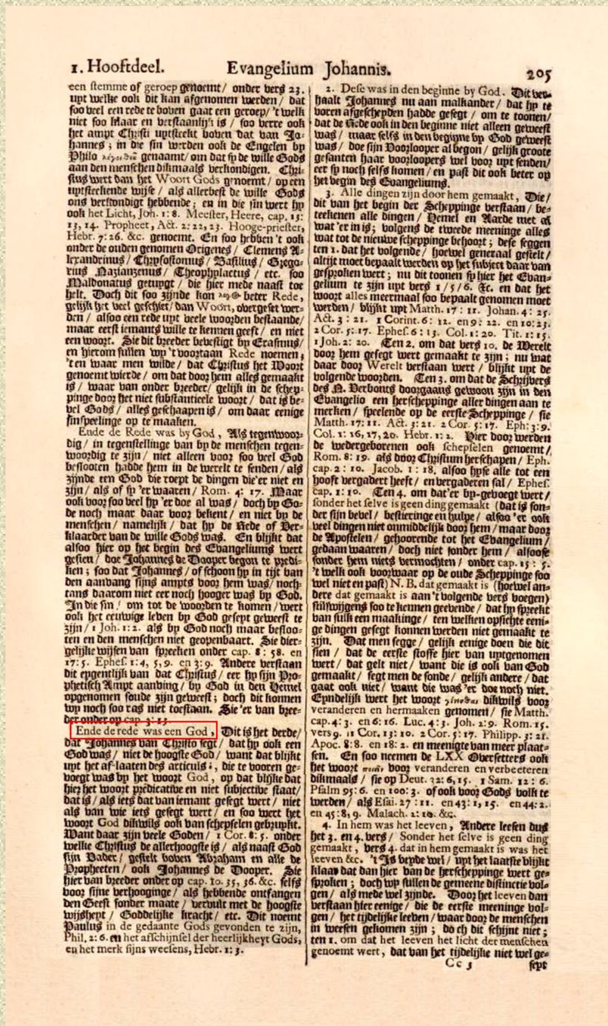
Alles door

PETRUS LANGEDULT.

In sijn leeven Medicyne Doctor binnen Haarlem.

t'AMSTELDAM,

By ISAAK PIETERSZ. Boekverkooper in de Ree-straat, clↄ Iↄc LXXXVII.



1. Hooftdeel. Evangelium Johannis. 205

Ende de rede was een God.

https://books.google.pl/books?id=md1jAAAAcAAJ

16

1694

DUTCH

Het Nieuwe Testament

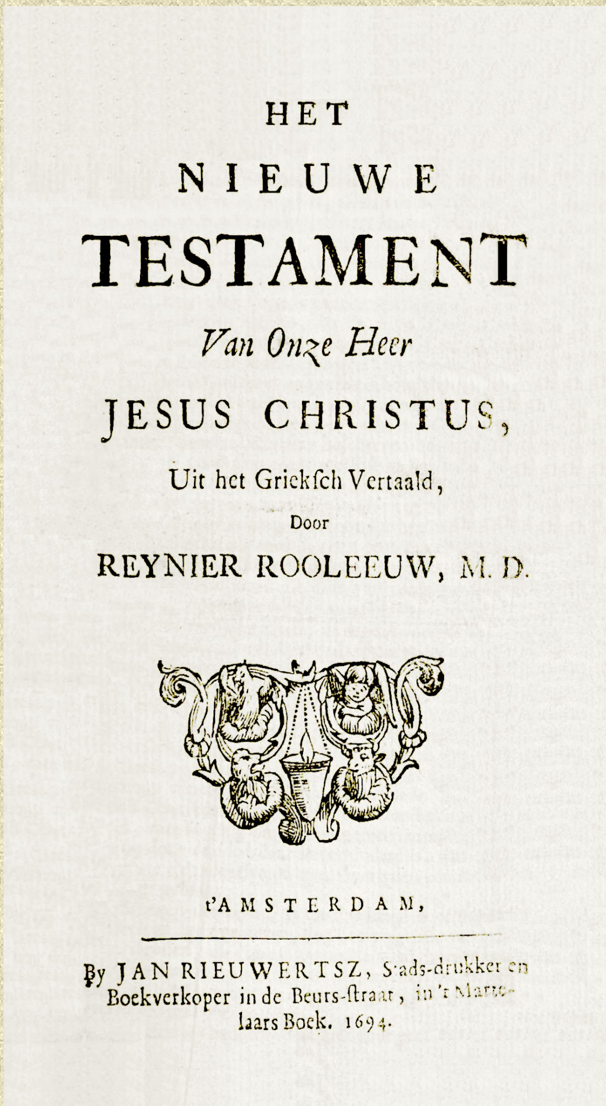
Van Onze Heer Jesus Christus, Uit het Grieksch Vertaald

Amsterdam: Jan Rieuwertsz

Reynier Rooleeuw

and the Word was a god

en het Woord was een God



HET

NIEUWE

TESTAMENT

Van Onze Heer

JESUS CHRISTUS,

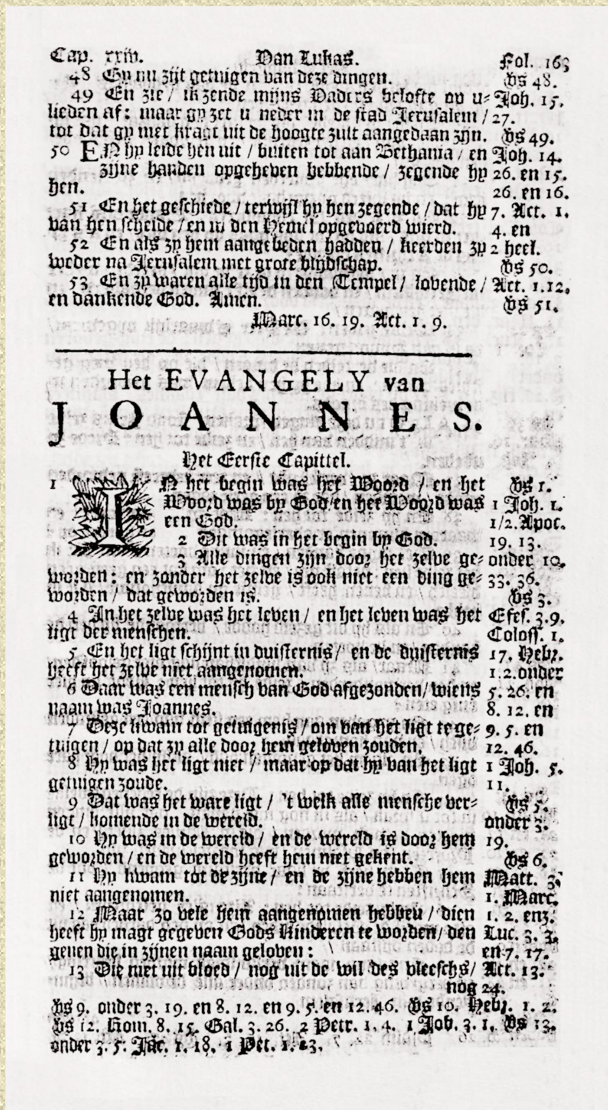
Uit het Griekſch Vertaald,

Door

REYNIER ROOLEEUW, M. D.

t'AMSTERDAM,

By JAN RIEUWERTSZ, Stads-drukker en Boekverkoper in de Beurs-ſtraat, in 't Marte-laars Boek. 1694.



Cap. xxiv. Van Lukas. Fol. 163

48 Gy nu zijt getuigen van deze dingen.

49 En zie / ik zende mijns Vaders belofte op u-lieden af: maar gy zet u neder in de ſtad Jeruſalem / tot dat gy met kragt uit de hoogte zult aangedaan zijn.

50 EN hy leide hen uit / buiten tot aan Bethania / en zijne handen opgeheven hebbende / zegende hy hen.

51 En het geſchiede / terwijl hy hen zegende / dat hy van hen ſcheide / en in den Hemel opgevoerd wierd.

52 En als zy hem aangebeden hadden / keerden zy weder na Jeruſalem met grote blijdſchap.

53 En zy waren alle tijd in den Tempel / lovende / en dankende God. Amen.

Vs 48. Joh. 15. 27. Vs 49. Joh. 14. 26. en 15. 26. en 16. 7. Act. 1. 4. en 2 heel. Vs 50. Act. 1.12. Vs 51. Marc. 16. 19. Act. 1. 9.

Het EVANGELY van

JOANNES.

Het Eerſte Capittel.

1 IN het begin was het Woord / en het Woord was by God/en het Woord was een God.

2 Dit was in het begin by God.

3 Alle dingen zijn door het zelve ge-worden: en zonder het zelve is ook niet een ding ge-worden / dat geworden is.

4 In het zelve was het leven / en het leven was het ligt der menſchen.

5 En het ligt ſchijnt in duiſternis / en de duiſternis heeft het zelve niet aangenomen.

6 Daar was een menſch van God afgezonden / wiens naam was Joannes.

7 Deze kwam tot getuigenis / om van het ligt te ge-tuigen / op dat zy alle door hem geloven zouden.

8 Hy was het ligt niet / maar op dat hy van het ligt getuigen zoude.

9 Dat was het ware ligt / 't welk alle menſche ver-ligt / komende in de wereld.

10 Hy was in de wereld / en de wereld is door hem geworden / en de wereld heeft hem niet gekent.

11 Hy kwam tot de zijne / en de zijne hebben hem niet aangenomen.

12 Maar zo vele hem aangenomen hebben / dien heeft hy magt gegeven Gods kinderen te worden / den genen die in zijnen naam geloven:

13 Die niet uit bloed / nog uit de wil des vleeſchs / nog

Vs 1. 1 Joh. 1. 1/2. Apoc. 19. 13. onder 10. 33. 36. Vs 3. Efeſ. 3. 9. Coloſſ. 1. 17. Hebr. 1. 2. onder 5. 26. en 8. 12. en 9. 5. en 12. 46. 1 Joh. 5. 11. Vs 5. onder 3. 19. Vs 6. Matt. 3. 1. Marc. 1. 2. enz. Luc. 3. 3. en 7. 17. Act. 13. 24.

Vs 9. onder 3. 19. en 8. 12. en 9. 5. en 12. 46. Vs 10. Hebr. 1. 2. Vs 12. Rom. 8. 15. Gal. 3. 26. 2 Petr. 1. 4. 1 Joh. 3. 1. Vs 13. onder 3. 5. Jac. 1. 18. 1 Pet. 1. 23.

https://books.google.pl/books?id=TwBiAAAAcAAJ

17

1726

LATIN

Initium Evangelii S. Joannis Apostoli ex Antiquitate Ecclesiastica restitutum, Indidemque Nova ratione illustratum. In isto Opere ante omnia probatur, Joannem non scripsisse, *Et Deus erat*, ***sed,*** *Et Dei erat Verbum*. ***Tum etiam tota 18. prima ejus Evangelii commata, & alia multa dicta Scripturæ S. illustrantur; & non pauca antiquorum Ecclesiasticorum ac Hæreticorum loca ventilantur ac emendantur.***

Amsterdam?

Samuel Krell-Spinowski (pseud. Lucas Mellierus Artemonium)

And of God was the Logos

Et Dei erat ille Logos

INITIUM

EVANGELII

S. *JOANNIS* Apoſtoli

EX

Antiquitate Eccleſiaſtica reſtitutum,

Indidemque

Nova ratione illuſtratum.

In iſto Opere ante omnia probatur, Joannem non ſcripſiſſe, *Et Deus erat*, ſed, *Et Dei erat Verbum*. Tum etiam tota 18. prima ejus Evangelii commata, & alia multa dicta Scripturæ S. illuſtrantur; & non pauca antiquorum Eccleſiaſticorum ac Hæreticorum loca ventilantur ac emendantur.

Per

L. M. Artemonium.

PARS PRIOR.

Diſcite igitur——, quoniam Jeſus *qui paſſus eſt pro nobis, qui inhabitavit in nobis, idem* ipſe *eſt* Verbum Dei. *Iren. Lib.* I. *Cap.* I. § xx. *ed. Grab.*

Anno Domini M.DCC.XXVI.

CAP. XLVII.

Paraphraſis 18 *primorum Commatum Evangelii S. Joannis ex ſupra dictis concinnata. Andreas Oſiander in explicatione ejus exordii Lælio Socino facem prætuliſſe videtur.*

Ver. 1. *In principio erat ille Logos,*

Et ille Logos erat apud Deum,

Et Dei erat ille Logos.

Ver. 2. *Hic erat in principio apud Deum.*

Ver. 3. *Omnia per ipſum fiebant.*

Et ſine eo ne unicum quidem fiebat eorum quæ facta ſunt in eo.

Ver. 4. Hic ipſe *Vita erat, & illa vita erat illa Lux hominum.*

Ver. 5. *Et Lux illa in tenebris lucet, & tenebræ illam non comprehenderunt.*

Ver. 6. *Erat homo miſſus à Deo cui nomen erat Joannes.*

Ver. 7. *Hic venit in teſtimonium, ut teſtaretur de illa Luce, ut omnes crederent per eum.*

Ver. 8. *Non erat is ea Lux, ſed* (erat) *ut teſtaretur de ea Luce.*

Ver. 9. *Erat illa Lux, illa vera, quæ illuminat omnem hominem veniens in mundum.*

Ver. 10. *In mundo erat, & mundus per eam fiebat, & mundus eum non cognoſcebat.*

Ver. 11. *Ad ſua propria veniebat, & ejus proprii cum non recipiebant.*

Ver. 12. *Quotquot autem eum recipiebant, dedit ipſis poteſtatem liberos Dei fieri, credentibus in nomen ejus.*

Ver. 13. *Qui non ex ſanguinibus, neque ex voluntate, carnis, nec ex voluntate viri, ſed ex Deo ſunt generati.*

Ver. 14. *Et Logos ille caro erat, & habitavit in nobis, & contemplati ſumus gloriam ejus, gloriam tanquam Unigeniti à Patre,* contemplati ſumus (**) *plenum gratia & veritate.*

Ver. 15. *Joannes teſtatur de eo, & clamavit, dicens: Hic eſt de quo dicebam, qui poſt me venit, ante me factus eſt, quia prior me erat.*

Ver. 16. *Quoniam ex ejus plenitudine nos omnes accepimus, & gratiam pro gratia.*

Ver. 17. *Quoniam Lex per Moſen data eſt, Gratia autem iſta & Veritas per Jeſum Chriſtum facta eſt.*

Ver. 18. *Deum nemo vidit unquam; Unigenitus ille Filius, qui erat in ſinu Patris, ille enarravit.*

In this book individual verses are on pp. 536-544

https://books.google.pl/books?id=1hFiAAAAcAAJ

18

1768
A Liberal Translation of the New Testament (Vol. 1)
London: T. Becket and P. A. De Hondt
Edward Harwood

and was himself a divine person

A

LIBERAL TRANSLATION

OF THE

NEW TESTAMENT;

BEING

An Attempt to tranflate the SACRED WRITINGS

WITH THE SAME

Freedom, Spirit, and Elegance,

With which other Englifh Tranflations from the Greek Claffics have lately been executed:

The DESIGN and SCOPE of each Author being ftrictly and impartially explored, the TRUE SIGNIFICATION and FORCE of the Original critically obferved, and, as much as poffible, transfufed into our Language, and the Whole elucidated and explained upon a new and rational Plan:

With SELECT NOTES, Critical and Explanatory.

BY E. HARWOOD.

Ταυτην μονην ἑυρισκον φιλοσοφιαν ασφαλη τε και συμφορον.
This have I found to be the only fafe and ufeful Philofophy!
JUSTIN MARTYR, *p.* 225. *Edit. Paris.* 1636.

VOL. I.

LONDON:
Printed for T. BECKET and P. A. DE HONDT, in the Strand; and J. JOHNSON, in Pater-nofter Row; T. CADELL, at Briftol; J. GORE and J. SIBBALD, at Liverpool; and T. BANCKS, at Warrington.
M.DCC.LXVIII.

THE

HISTORY OF JESUS

BY JOHN.

CHAP. I.

1 BEFORE the origin of this world exifted the LOGOS [y]—who was then with the Supreme God—and was himfelf a divine perfon.

2 He exifted with the Supreme Being, before the foundation of the earth was laid:

3 For this moft eminent perfonage did the Deity folely employ in the formation of this world, and of every thing it contains.

4 This exalted fpirit affumed human life—and from his incarnation the moft pure and facred emanations of light were derived to illuminate mankind:

5 This light fhot its beams into a benighted world—and conquered and difpelled that gloomy darknefs, in which it was inveloped [z].

6 To ufher this divine perfonage into the world, and to prepare men for his reception, God previoufly commiffioned and fent John the Baptift.

7 This prophet came to give public notice that a glorious light would fhortly appear—to excite all the Jews to credit and receive this great meffenger of God.

8 John himfelf openly difavowed all pretenfions to this exalted character—declaring, that *he* was only appointed of God to give public information of this illuftrious perfonage.

9 That divine perfon was

[y] The *Platonifts*, whofe Philofophy obtained among the *Jews* at *this* time, and particularly *Philo*, fpeak of REASON as a Being inferior and fubordinate to the Supreme God. "The material World was made after the likenefs of the *fecond* God, who is the REASON of the fupreme God, Ος εστιν εκεινου ΛΟΓΟΣ. *Philo* apud Eufeb. Prep. vii. 13." In his book of *Hufbandry*, he alfo calls REASON God's *firft born* fon, πρωτογονος υιος, p. 152."

[z] Alluding to that pure and perfect Difpenfation of Religion which he introduced among mankind.

the

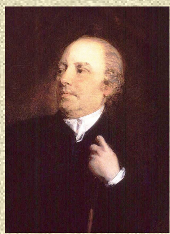
Vol. 1:
https://archive.org/details/liberaltranslati01harw

1790

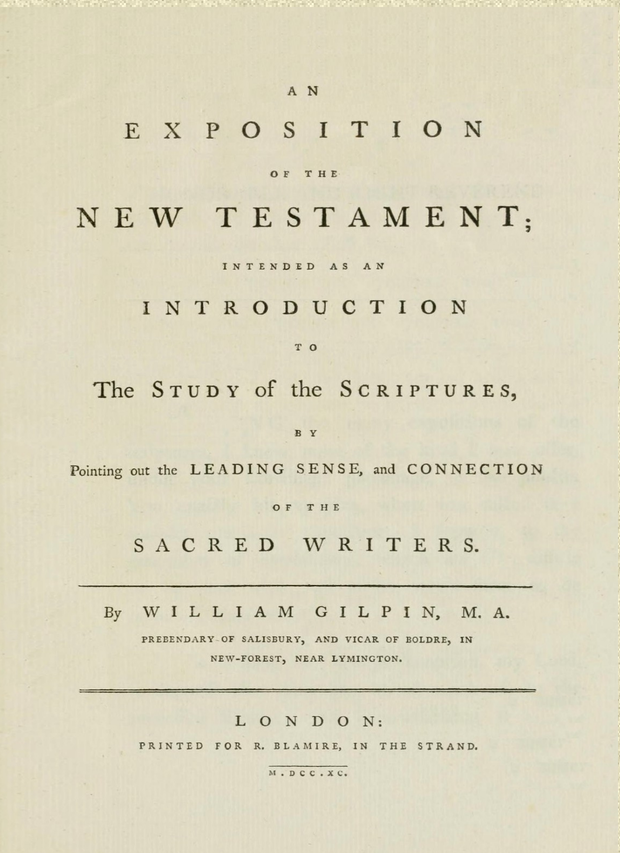
An Exposition of the New Testament;
intended as an Introduction to The Study of the Scriptures,
by Pointing ot the Leading Sense, and Connection of the Sacred Writers

London: R. Blamire, in the Strand

William Gilpin



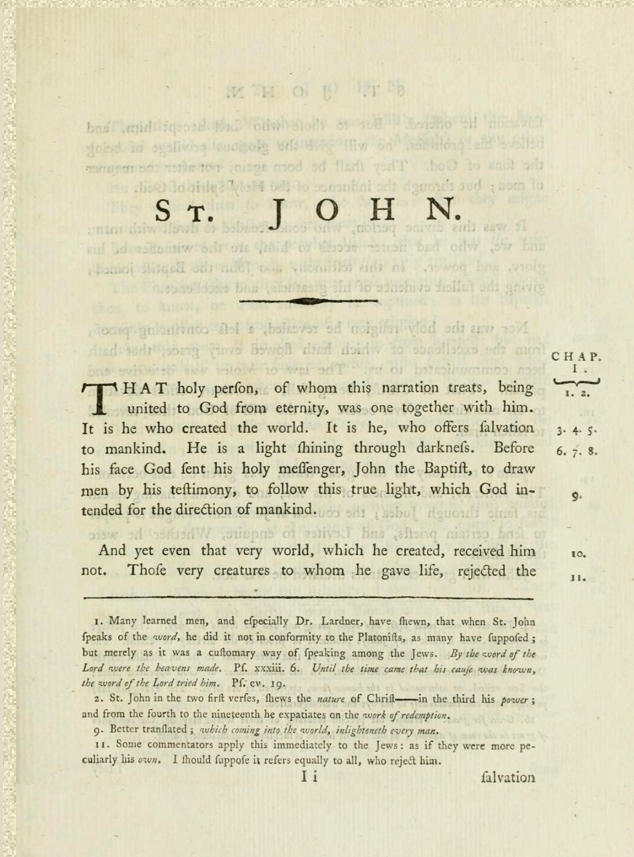
THAT holy person, of whom this narration treats,
being united to God from eternity, was one together with him.



AN
EXPOSITION
OF THE
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INTRODUCTION
TO
The STUDY of the SCRIPTURES,
BY
Pointing out the LEADING SENSE, and CONNECTION
OF THE
SACRED WRITERS.

By WILLIAM GILPIN, M. A.
PREBENDARY OF SALISBURY, AND VICAR OF BOLDRE, IN NEW-FOREST, NEAR LYMINGTON.

LONDON:
PRINTED FOR R. BLAMIRE, IN THE STRAND.
M.DCC.XC.



ST. JOHN.

CHAP. I.

1. 2. THAT holy person, of whom this narration treats, being united to God from eternity, was one together with him. 3. 4. 5. It is he who created the world. It is he, who offers ſalvation to mankind. 6. 7. 8. He is a light ſhining through darkneſs. Before his face God ſent his holy meſſenger, John the Baptiſt, to draw men by his teſtimony, to follow this true light, which God in- 9. tended for the direction of mankind.

10. And yet even that very world, which he created, received him 11. not. Thoſe very creatures to whom he gave life, rejected the

1. Many learned men, and eſpecially Dr. Lardner, have ſhewn, that when St. John ſpeaks of the *word*, he did it not in conformity to the Platoniſts, as many have ſuppoſed; but merely as it was a cuſtomary way of ſpeaking among the Jews. *By the word of the Lord were the heavens made.* Pſ. xxxiii. 6. *Until the time came that his cauſe was known, the word of the Lord tried him.* Pſ. cv. 19.

2. St. John in the two firſt verſes, ſhews the *nature* of Chriſt——in the third his *power*; and from the fourth to the nineteenth he expatiates on the *work of redemption*.

9. Better tranſlated; *which coming into the world, inlighteneth every man.*

11. Some commentators apply this immediately to the Jews: as if they were more peculiarly his *own*. I ſhould ſuppoſe it refers equally to all, who reject him.

I i ſalvation

https://archive.org/details/expositionofnewt00gilp

1800
"New Translation of First Chapter of St. John"
The Gentleman's Magazine
red. Sylvanus Urban, Vol. LXX (Part 2), p. 923
London: Nichols and Son
John Hill (signed as "Inspector")

and A GOD was THE ORACLE

THE

Gentleman's Magazine.

AND

Hiſtorical Chronicle.

For the YEAR MDCCCC.

VOLUME LXX.

PART THE SECOND.

PRODESSE ET DELECTARE — E PLURIBUS UNUM.

By SYLVANUS URBAN, *Gent.*

LONDON, Printed by NICHOLS and SON,
at *Cicero's Head, Red Lion Paſſage, Fleet-Street*;
where LETTERS are particularly requeſted to be ſent, POST PAID.
And ſold by ELIZABETH NEWBERY,
the Corner of St. *Paul's Church Yard, Ludgate-Street.* 1800.

Latin *Vulgate* wanting the definite article ὁ of the Greek, and the Engliſh *definite* and *indefinite* articles *the* and *a*; the latter of which gives our moſt noble language a ſuperiority over "the imperial Greek" itſelf, rendering it the moſt truly *philoſophical* language; as it is the fitteſt for the *carrying trade* of *tranſlation* ever framed, from its copiouſneſs and verſatility, and accommodating ſpirit of naturalization towards others.

JOHN i. 1—18.

1. At firſt was THE ORACLE; and the Oracle was with

2. THE DEITY; and A GOD was THE ORACLE: the ſame was at firſt with THE DEITY.

3. Through Him were all things made; and without Him was not even a ſingle thing made that hath been:

4. In Him was life; and the life was the light

5. Of men; and the light ſhineth in the duſk; but the duſk comprehended it not.

6. There was a man ſent forth from GOD, whoſe

7. Name was *John*: the ſame came for teſtimony, to teſtify concerning the light; to the end that

8. All, through him, might believe: (he was not *that* [perſonage] The Light; but [he came] to teſtify concerning the Light).

9. *That* was the true Light, which, coming into the world, enlighteneth every man.

10. He was in *the world*, and through Him the world was made; but the world knew him not:—

11. He came unto His *own* [*home*], and His *own* [*houſehold*] entertained Him not:—

12. But *as many* as received Him, to them gave He authority to become *children of* GOD; even to them

13. That believe on His name: who were born, not of [peculiar] *races*, nor of *fleſhly will*, nor of *man's will*, but of GOD.

14. And THE ORACLE became *fleſh*, and ſojourned among us (and *we ourſelves* behold his glory, a glory ſuitable to THE FATHER's only genuine [Son]), *full of grace* and *truth*:—

15. (*John* teſtified concerning Him, and proclaimed, ſaying: *This is He of whom I ſpake*: *who, coming after me, hath been before me*; *for he was my* PRINCE).

16. —And of His *fulneſs* have *we all* received; even

17. *Grace ſurpaſſing grace*: for THE LAW was given through *Moſes*; but the Grace and the Truth [of THE GOSPEL] came to *paſs* through JESUS CHRIST.

18. GOD no one hath ever ſeen: THAT SON, the only genuine, reclining on HIS FATHER's boſom, himſelf expounded.

Allow me, Mr. Urban, to add a few explanatory remarks on points wherein this tranſlation differs from the authorized.

1. I have rendered ἐν ἀρχῃ, correſponding to בראשית, Gen i. 1, "*at firſt*," or "*originally*," becauſe the definite τῃ, or emphatic article ה, is wanting in both. "*In the beginning*" unſkilfully defines an indefinite time. Prov. viii, 22; Micah v. 2. See the INSPECTOR, p. 100.

2. I have rendered ὁ Λογος "THE ORACLE," correſponding to the Hebrew דבר, *Dabar*, as "*the Expounder*" of the ſpiritual nature and true worſhip of GOD THE FATHER to mortals. John i. 18; iii. 34; iv. 24; v. 37; Matt. xi. 27. See ANALYS. FLUX. *Append.* II. p. 201, &c.

THE ORACLE was perſonified under the *patriarchal* diſpenſation by the title of *Dabar Iahoh*, "THE ORACLE OF THE LORD," *Gen.* xv. 1; and under the *Moſaical*, *Exod.* xxxiii. 22; 1 Sam. iii. 1; 1 *Kings* xix. 9; and under the *Evangelical* alſo, as ὁ Λογος τȣ Θεȣ, "THE ORACLE OF THE DEITY," Rev. xix. 13.

3. I have rendered ὁ Θεος "THE DEITY," meaning THE SUPREME GOD, *John* x. 29: in which ſenſe the articled term, when uſed abſolutely, or unconnected, is uniformly underſtood by theſe moſt truly philoſophical writers, the Evangeliſts. When uſed relatively, or in regimen, it may denote an *inferior god*; as, ὁ θεος τȣ αιωνος τȣτȣ, "*the god of this age*," means the *devil*, 2 Cor. iv. 4.—*godhead* ſimply, denoting *power*, *Rom.* i. 20; whence THE DEITY is ſtyled ὁ Δυνατος, ὁ Δυναϛης, ὁ Δεσποτης, ὁ Παντοκρατωρ. The term Θεος, without the articles, is uſed by the Evangeliſt either elliptically, for Θεος ὁ Πατηρ, "GOD THE FATHER," as in ver. 18, or abſolutely, as contraſted with man. Θεȣ φωνη και ȣκ Ανθρωπȣ, "voice of *a God*, and not of *a Man*,"

https://archive.org/details/s2492id1330033

21

1805

אונגליון והיא הבשורה הקדושה לאדוננו ומושיענו ישוע המשיח כפי מתיהו המבשר אשר בשר בלשון צברית בארץ פלשתים לקוח מספרי הנקראים הברית החדשה ונצתק מלשון יון ללשון הקודש

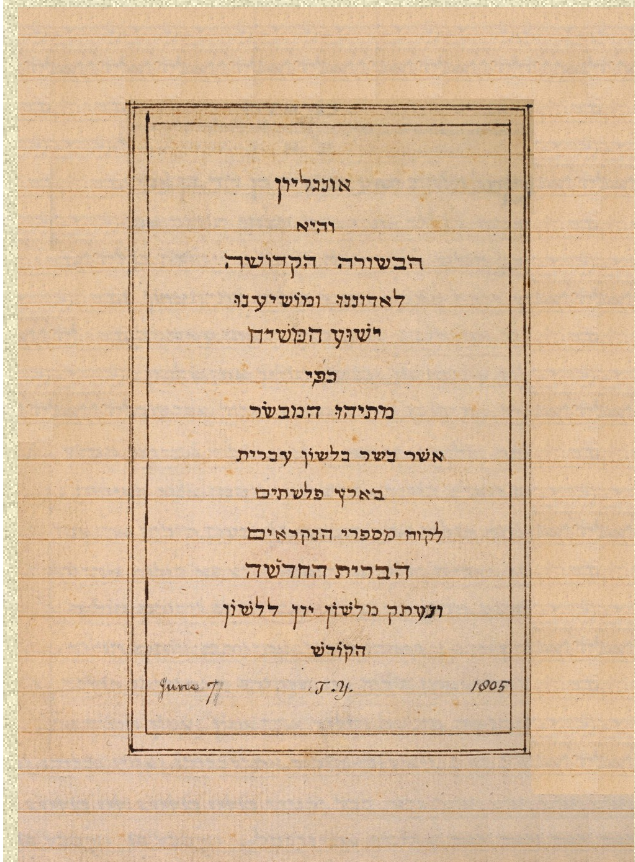
(4 Gospels, in the British Museum Library as MSS 11659)

London

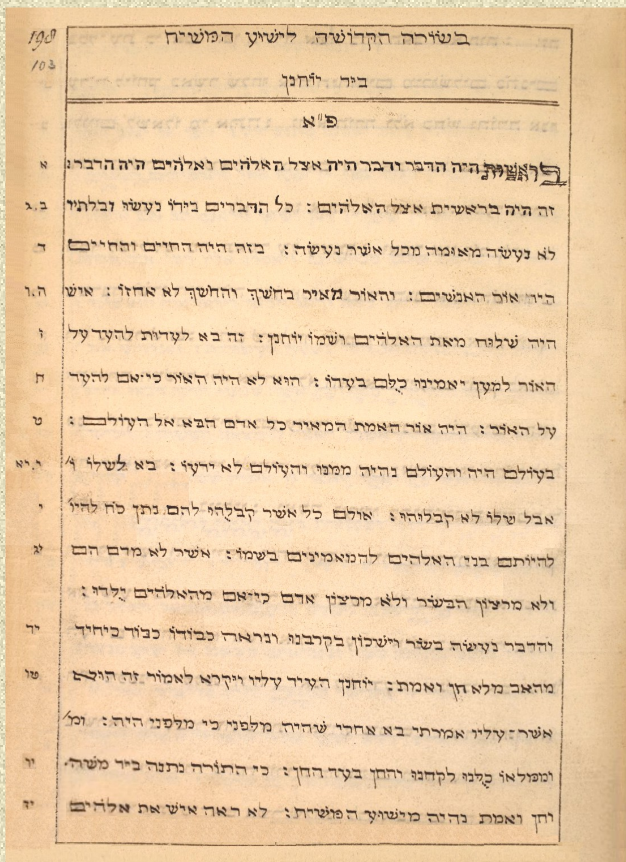
Thomas Yeates

and a god was the Word

ואלהים היה הדבר



אונגליון
והיא
הבשורה הקדושה
לאדוננו ומושיענו
ישוע המשיח
כפי
מתיהו המבשר
אשר בשר בלשון עברית
בארץ פלשתים
לקוח מספרי הנקראים
הברית החדשה
ונעתק מלשון יון ללשון
הקודש
June 7 T.Y. 1805



בשורה הקדושה לישוע המשיח
ביד יוחנן
פ"א
בראשית היה הדבר והדבר היה אצל האלהים ואלהים היה הדבר

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22

1807
An Exposition of the Historical Writings of the New Testament, With Reflections Subjoined to Each Section (in 3Vols.)
London: Longman Hurst, Rees and Orme, Paternoster Row
Timothy Kenrick

and the Word was [a] God

AN
EXPOSITION
OF THE
HISTORICAL WRITINGS
OF THE
NEW TESTAMENT,
WITH REFLECTIONS SUBJOINED TO EACH SECTION,
BY THE LATE
REV. TIMOTHY KENRICK.
WITH
MEMOIRS OF THE AUTHOR.

IN THREE VOLUMES.

VOL. II.

CONTAINING THOSE PARTS OF LUKE WHICH ARE NOT FOUND
IN THE OTHER EVANGELISTS,
AND THE ENTIRE GOSPEL ACCORDING TO JOHN.

LONDON:
PRINTED FOR LONGMAN, HURST, REES, AND ORME,
PATERNOSTER-ROW.

1807.

whence the apostle would be most likely to take its meaning, where it is applied to express the wisdom or reason of God. The term used in the book of Proverbs, where the wisdom of God is personified in the passage referred to, is not LOGOS, but another Greek term, SOPHIA.

Again, according to this interpretation, we are told in the fourteenth verse, that the wisdom of God became flesh, that is, dwelt in man, as it has been interpreted; as if it was from that time, and not before, manifested to the world. Yet in the preceding verses we find that this same wisdom is described as having life in it, and this life as being the light of men, as shining in darkness; as lighting every man that cometh into the world; all which things imply that it had been already manifested to the world. But such a construction of the apostle's language represents him as writing in a desultory and incoherent manner, and cannot therefore be true.

Besides, it must be acknowledged, that to say " wisdom became a man," is an unusual, if not a harsh, expression. Let us see how far these difficulties, and others which might be suggested, can be removed by the second interpretation, to which I have referred.

This interpretation supposes, that the word spoken of by the apostle in the introduction to his gospel, is not the wisdom of God, but the person who is the subject of the rest of his history, or Jesus Christ. I would remind you, before we enter on this explanation, that it is an established rule, founded upon obvious reasons, that to interpret scripture by itself, that is, to employ one part of the sacred writings to explain another, and more especially to infer the sense of an obscure passage from another of the same author, which is more plain, is the safest and fairest mode of interpretation.

1. In the beginning was the word, and the word was with God, and the word was [a] God.

For an explanation of this verse we are are referred to the first epistle of John, which he begins in this

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1809

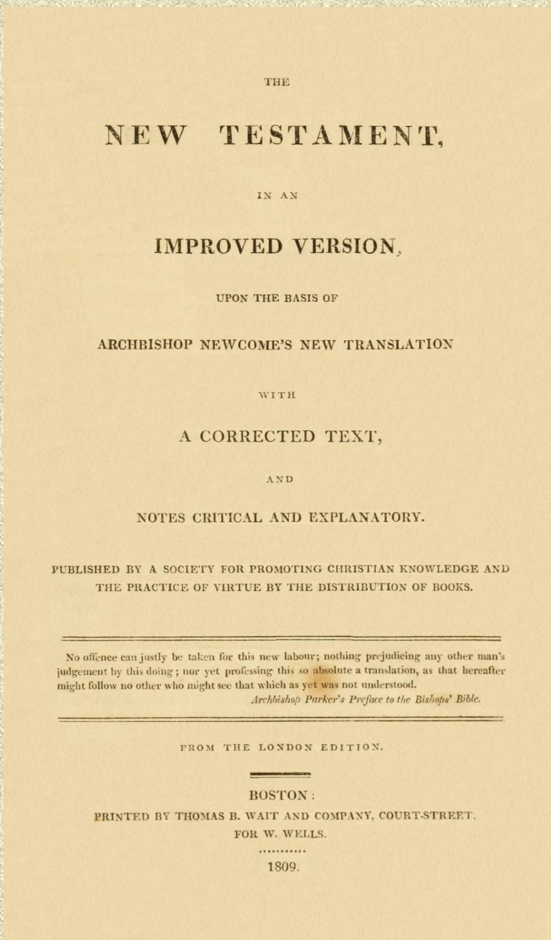
The New Testament, in An Improved Version,
Upon the Basis of Archbishop Newcome's New Translation:
With a Corrected Text, and Notes Critical and Explanatory

London: Richard Taylor and Co.

Thomas Belsham



and the Word was a god



THE

NEW TESTAMENT,

IN AN

IMPROVED VERSION,

UPON THE BASIS OF

ARCHBISHOP NEWCOME'S NEW TRANSLATION

WITH

A CORRECTED TEXT,

AND

NOTES CRITICAL AND EXPLANATORY.

PUBLISHED BY A SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE AND THE PRACTICE OF VIRTUE BY THE DISTRIBUTION OF BOOKS.

No offence can justly be taken for this new labour; nothing prejudicing any other man's judgement by this doing; nor yet professing this so absolute a translation, as that hereafter might follow no other who might see that which as yet was not understood.

Archbishop Parker's Preface to the Bishops' Bible.

FROM THE LONDON EDITION.

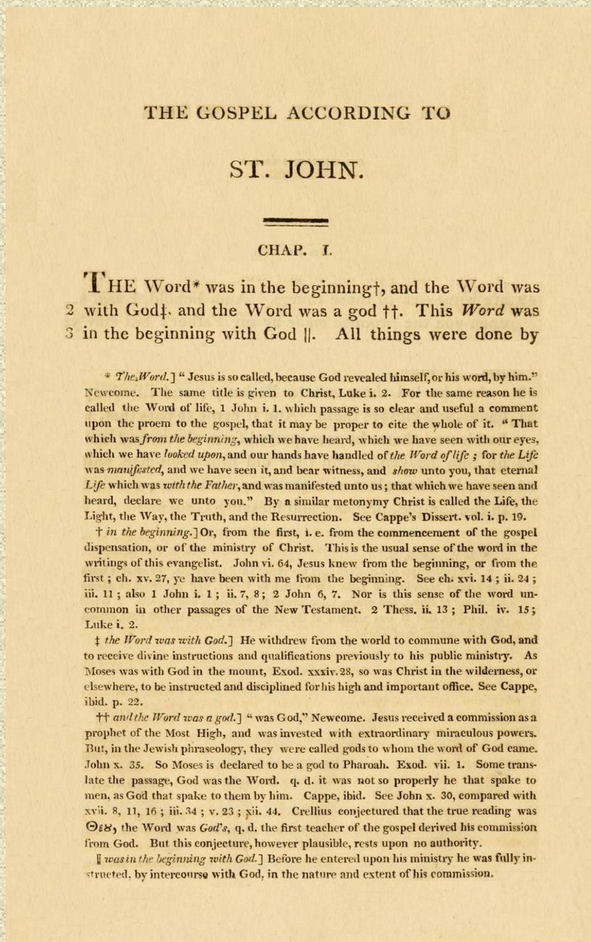
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FOR W. WELLS.

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1809.



THE GOSPEL ACCORDING TO

ST. JOHN.

CHAP. I.

THE Word* was in the beginning†, and the Word was 2 with God‡, and the Word was a god ††. This *Word* was 3 in the beginning with God ||. All things were done by

* *The Word.*] "Jesus is so called, because God revealed himself, or his word, by him." Newcome. The same title is given to Christ, Luke i. 2. For the same reason he is called the Word of life, 1 John i. 1. which passage is so clear and useful a comment upon the proem to the gospel, that it may be proper to cite the whole of it. "That which was *from the beginning*, which we have heard, which we have seen with our eyes, which we have *looked upon*, and our hands have handled of *the Word of life*; for *the Life* was *manifested*, and we have seen it, and bear witness, and *show* unto you, that eternal *Life* which was *with the Father*, and was manifested unto us; that which we have seen and heard, declare we unto you." By a similar metonymy Christ is called the Life, the Light, the Way, the Truth, and the Resurrection. See Cappe's Dissert. vol. i. p. 19.

† *in the beginning.*] Or, from the first, i. e. from the commencement of the gospel dispensation, or of the ministry of Christ. This is the usual sense of the word in the writings of this evangelist. John vi. 64, Jesus knew from the beginning, or from the first; ch. xv. 27, ye have been with me from the beginning. See ch. xvi. 14; ii. 24; iii. 11; also 1 John i. 1; ii. 7, 8; 2 John 6, 7. Nor is this sense of the word uncommon in other passages of the New Testament. 2 Thess. ii. 13; Phil. iv. 15; Luke i. 2.

‡ *the Word was with God.*] He withdrew from the world to commune with God, and to receive divine instructions and qualifications previously to his public ministry. As Moses was with God in the mount, Exod. xxxiv. 28, so was Christ in the wilderness, or elsewhere, to be instructed and disciplined for his high and important office. See Cappe, ibid. p. 22.

†† *and the Word was a god.*] "was God," Newcome. Jesus received a commission as a prophet of the Most High, and was invested with extraordinary miraculous powers. But, in the Jewish phraseology, they were called gods to whom the word of God came. John x. 35. So Moses is declared to be a god to Pharoah. Exod. vii. 1. Some translate the passage, God was the Word. q. d. it was not so properly he that spake to men, as God that spake to them by him. Cappe, ibid. See John x. 30, compared with xvii. 8, 11, 16; iii. 34; v. 23; xii. 44. Crellius conjectured that the true reading was Θεȣ, the Word was *God's*, q. d. the first teacher of the gospel derived his commission from God. But this conjecture, however plausible, rests upon no authority.

|| *was in the beginning with God.*] Before he entered upon his ministry he was fully instructed, by intercourse with God, in the nature and extent of his commission.

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1810

Additional Essays on the Language of Scripture (Vol. 2)

Bath: Richard Cruttwell

John Simpson

and the Word was a god

ADDITIONAL

ESSAYS

ON THE

LANGUAGE

OF

SCRIPTURE.

BY

JOHN SIMPSON.

PRINTED BY
RICHARD CRUTTWELL, ST. JAMES'S-STREET, BATH;
AND SOLD BY
T. EGERTON, WHITEHALL, LONDON.
1810.

A TRANSLATION AND PARAPHRASE OF JOHN I. 1 to 18.

TRANSLATION.	PARAPHRASE.
Ver. 1. In the beginning was the Word;	From the commencement of his public life Jeſus was a teacher of righteouſneſs, and a publiſher of glad tidings.
and the Word was with God,	To this preacher the Moſt High imparted extraordinary wiſdom and power, and the privilege of ſpeaking and acting in his name.
and the Word was a god.	As it was on account of ſimilar divine communications, that the Supreme Being himſelf called Moſes a god; that Jewiſh writers called thoſe men gods, to whom the word of God came; that Chriſt himſelf countenanced this meaning of the term; and that Iſaiah predicted the Meſſiah by the names Jehovah and God; ſo, in the ſame ſenſe, Jeſus was a god.
2. This "*Word*" was in the beginning with God.	This teacher was, from the beginning of his miniſtry, aided in a much greater degree than any other prophet by the Divine Spirit, in order to qualify him for his ſuperior office.

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1813

ברית חדשה על פי משיח

= Brit Chadasha al pi Meshiach

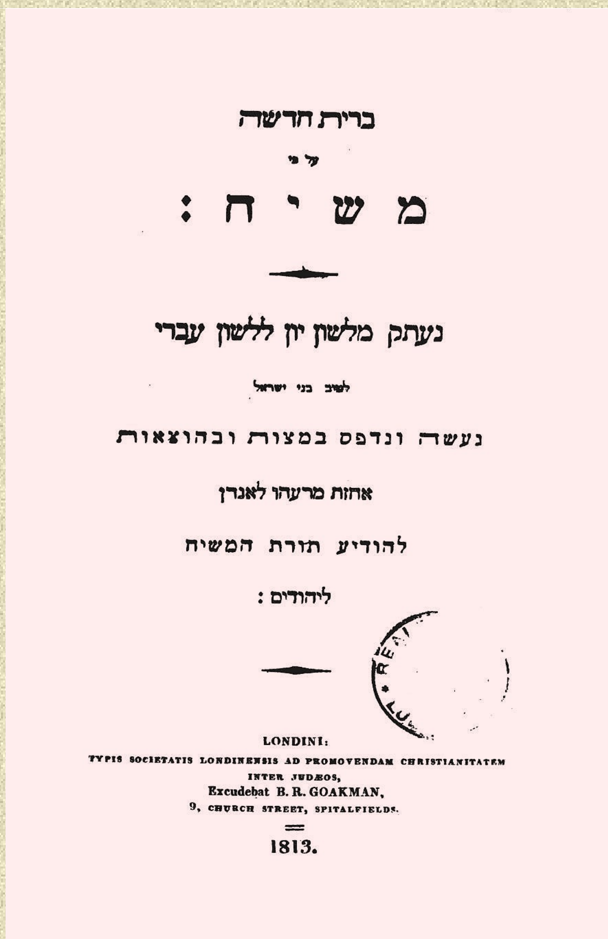
London: B. R. Godkman

Thomas Fry – William B. Collyer



and the Word was a god

ואלהים היה הדבר



ברית חדשה

על פי

מ ש י ח :

נעתק מלשון יון ללשון עברי

לטוב בני ישראל

נעשה ונדפס במצות ובהוצאות

אחזות מרעהו לאנרן

להודיע תורת המשיח

ליהודים :

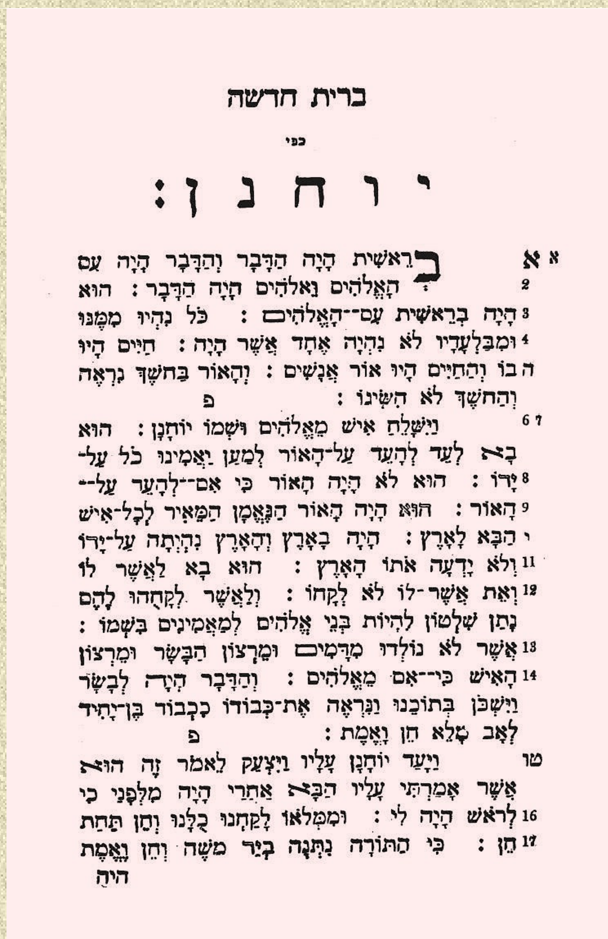
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Excudebat B. R. GOAKMAN,

9, CHURCH STREET, SPITALFIELDS.

1813.



ברית חדשה

כפי

י ו ח נ ן :

א א בראשית היה הדבר והדבר היה עם
2 האלהים ואלהים היה הדבר : הוא
3 היה בראשית עם--האלהים : כל נהיו ממנו
4 ומבלעדיו לא נהיה אחד אשר היה : חיים היו
ה בו והחיים היו אור אנשים : והאור בחשך נראה
והחשך לא השיגו : פ
6 7 וישלח איש מאלהים ושמו יוחנן : הוא
בא לעד להעד על-האור למען יאמינו כל על-
8 ידו : הוא לא היה האור כי אם--להעד על--
9 האור : הוא היה האור הנאמן המאיר לכל-איש
י הבא לארץ : היה בארץ והארץ נהיתה על-ידו
11 ולא ידעה אתו הארץ : הוא בא לאשר לו
12 ואת אשר-לו לא לקחו : ולאשר לקחהו להם
נתן שלטון להיות בני אלהים למאמינים בשמו :
13 אשר לא נולדו מדמים ומרצון הבשר ומרצון
14 האיש כי--אם מאלהים : והדבר היה לבשר
וישכן בתוכנו ונראה את-כבודו ככבוד בן-יחיד
לאב מלא חן ואמת : פ
טו ויעד יוחנן עליו ויצעק לאמר זה הוא
אשר אמרתי עליו הבא אחרי היה מלפני כי
16 לראש היה לי : וממלאו לקחנו כלנו וחן תחת
17 חן : כי התורה נתנה ביד משה וחן ואמת
היה

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1823

The New Testament

being the English Only of the Greek and English Testament

Philadelphia: William Fry

Abner Kneeland



and the Word was a God

THE

NEW TESTAMENT;

BEING THE ENGLISH ONLY

OF THE

GREEK AND ENGLISH TESTAMENT;

Translated from the original Greek according to Griesbach; upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the translations of Campbell, Wakefield, Scarlett, Macknight, and Thomson.

BY ABNER KNEELAND,
Minister of the First Independent Church of Christ, called Universalist, in Philadelphia.

PHILADELPHIA:
Published by the Editor, No. 31, South Second Street, and sold by him—also by Abm. Small, No. 165, Chesnut Street; and by the principal booksellers in the city.

WILLIAM FRY, PRINTER.

1823.

THE GOSPEL ACCORDING TO JOHN.

CHAP. I.

1 IN the beginning was the Word,* and the Word was with God, and the Word was a God. 2 The same was in the beginning with God. 3 All things were done by him;† and without him, was not any thing done that hath been done. 4 In him was life; and the life was the light of men. 5 And the light shone in darkness; and the darkness obscured it not.

6 There was a man sent from God, whose name *was* John. 7 He came as a witness, to testify concerning the Light; that through him all might believe. 8 He was not himself the Light, but *was sent* to testify concerning the Light. 9 *That* was the true Light, which, having come into the world, is enlightening every man.

10 He was in the world, and the world was *enlightened* by him,‡ and yet the world knew him not. 11 He came to his

* *The Word.*] "Jesus is so called, because God revealed himself, or his word, by him." Newcome. The same title is given to Christ, Luke i. 2. For the same reason he is called the Word of life, 1 John i. 1. which passage is so clear and useful a comment upon the proem to the gospel, that it may be proper to cite the whole of it. "That which was *from the beginning*, which we have heard, which we have seen with our eyes, which we have *looked upon*, and our hands have handled of *the Word of life*; for *the Life* was *manifested*, and we have seen it, and bear witness, and *show* to you, that aionian *Life* which was *with the Father*, and was manifested to us; that which we have seen and heard, declare we to you." By a similar metonymy Christ is called the Life, the Light, the Way, the Truth, and the Resurrection. See Cappe's Dissert. vol. i. p. 19.

† *All things were done by him.*] "All things were made by him, and without him was not any thing made that was made." Newcome: who explains it of the creation of the visible material world by Christ, as the agent and instrument of God. See his notes on ver. 3 and 10. But this is a sense which the word εγενετο will not admit. Γινομαι occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*. It signifies in this gospel, (where it occurs fifty-three times,) to be, to come, to become, to come to pass: also, to be done or transacted, chap. xv. 7; xix. 36. It has the latter sense, Matt. v. 18; vi. 8; xxi. 42; xxvi. 6. All things in the christian dispensation were done by Christ, i. e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Compare ver. 7, 10, 16; John xvii. 8; Col. i. 16, 17. Cappe's Dissert. vol. i. p. 19.

‡ *and the world was enlightened by him.*] ὁ κοσμος δι' αυτȣ εγενετο. The common version, adopted by Abp. Newcome, is, "the world was made by him," meaning that "the visible material world was created by him." But this, as was observed before in the note on verse 3, is inadmissible, as the word εγενετο never bears that sense. In the present version πεφωτισμενοι, enlightened, is understood after εγενετο, as best connecting with the preceding verse. So ver. 6, a man was sent from God, εγενετο απεσταλμενος. And Matt. xxiii. 15. προσηλυτος is understood after γενεται. Mr. Cappe translates the words, "the world was made for him;" understanding by the world, the Jewish dispensation, Gal. iv. 3; Col. ii. 8, 20, and taking δια with a genitive to express the final cause: of which he has produced several remarkable instances. Cappe, ibid. p. 50. The reader will judge which of these interpretations is to be preferred. See Improved Version, and the notes there

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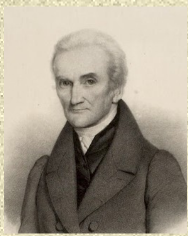
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1828

Das Leben Jesu, als Grundlage einer reinen Geschichte des Urchristentums. De wortgetrue, erklärende, synoptische Uebersetzung der vier vereint geordneten Evangelien in Beziehung auf die Geschichterzählung derselben: Der Text=Uebersetzung erste Abtheilung (Vol. 2)

Heildelberg: C. F. Winter

Heinrich Eberhard Gottlob Paulus



and a god was that Spokesman spirit

und ein Gott war jener Sprechergeist

Das

Leben Jesu,

als Grundlage

einer reinen Geschichte des Urchristentums.

Die wortgetreue, erklärende, synoptische

Uebersetzung

der

vier vereint geordneten Evangelien

in Beziehung auf

die Geschichterzählung

derselben.

Von

Dr. Heinrich Eberh. Gottlob Paulus.

Der Text-Uebersetzung erste Abtheilung.

Heidelberg,
bey C. F. Winter.
1 8 2 8.

anerkannte) Sprechergeist (Logos) und jener Sprechergeist war zu der Gottheit hin (gewendet, konnte damals noch auf etwas anderes nicht sich beziehen, als auf Gott selbst) und ein Gott war jener Sprechergeist. 2] Dieser war im Anfang (als noch Nichts durch ihn gewordenes da war) zu der Gottheit hin (gewendet). 3] Alles ward (alsdann) durch denselben und ausser durch denselben ward nicht Eines, was geworden ist.

4] In demselben war (das natürliche) Leben und das Leben (mit all seinen Erfahrungen von innen und außen) war das Licht der Menschen 5] und dieses Licht (die Erleuchtung, wie wir wollen sollen) scheinet in der Dunkelheit (unter vielem Nichtwissen und Nichtwollen) und die Dunkelheit hat dasselbe (in so langer Zeit) nicht (genug) aufgenommen.

6] Es ward (deswegen endlich zu unserer Zeit) ein Mann abgesendet von Gott; sein Name ist Johannes (Gottes-Huld). 7] Dieser kam zur Bezeugung, so daß Er (seine Ueberzeugung) bezeugte wegen des Lichts, damit Alle überzeugungstreu wären (für den wahren Erleuchter 20, 31) durch ihn (den Johannes). 8] Nicht war Jener das Licht (der Messias selbst Lk. 3, 15) sondern (er war) so daß er bezeugete wegen des Lichts (seine vielgültige Ueberzeugung).

9] Es war (bereits der Erleuchter und Aufklärer für das gute und gotteswürdige Wahre) das wahre Licht, welches (jetzt) als Licht sich zeigt für jeden Menschen (ohne Unterschied der Nation), kommend in die (Menschen-) Welt. 10] In dieser Welt war es (schon von längst her) und die Welt ward durch dasselbe (da nichts gewordenes ohne durch dasselbe ward Vs. 3). Und (doch) hat die Welt Ihn (das wahre Licht, da es jetzt als ein Er, als eine Person auftrat) nicht tief-erkannt. 11] In das Eigene (das Ihm, dem Messias, im Allgemeinen längst zugeeignete Volk, das Ihm jetzt sogleich eigen hätte seyn sollen) kam Er und (doch) haben die Eigenen Ihn nicht (genug) angenommen.

12] So viele aber ihn annahmen, denen gab Er Macht (volle Möglichkeit zu diesem Vorzug zu gelangen,) Gottes Kinder zu werden, denen für seine Benennung (für die thätige Anerkennung, daß er der Messias ist) Ueberzeugungstreuen. 13] Welche (als Kinder geistiger Art, als Geistes-Verwandte der Gottheit) nicht aus Geblüt (sinnlichen Erzeugungsmitteln) noch aus leiblichem Belieben (einer Geschlechtslust) noch aus Belieben eines Mannes (der an Kindesstatt annimmt), sondern aus Gott (aus gotteswürdigen und göttlich kräftigen Würkungen für ihr wollendes und denkendes Wesen) erzeugt (neue Geistiggeborne) wurden. 14] Und (dies zu

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1831

ספר הברית החדשה על פי אדננו ומושיענו

= *Sefer HaBrit HaChadasha al pi Adonenu weMoshianu*

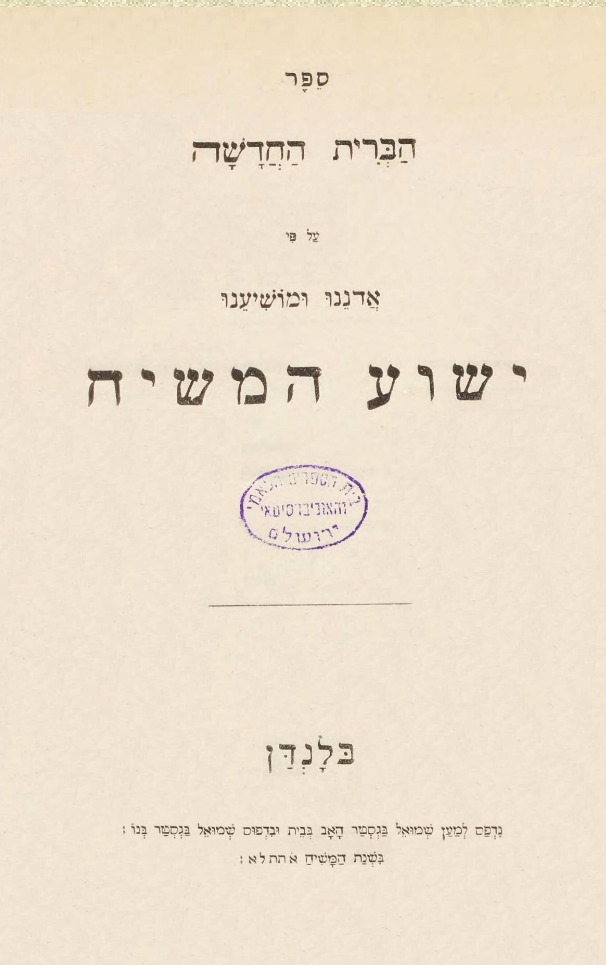
London: Samuel Bagster

William Greenfield



and a god was the Word

ואלהים היה הדבר



סֵפֶר

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עַל פִּי

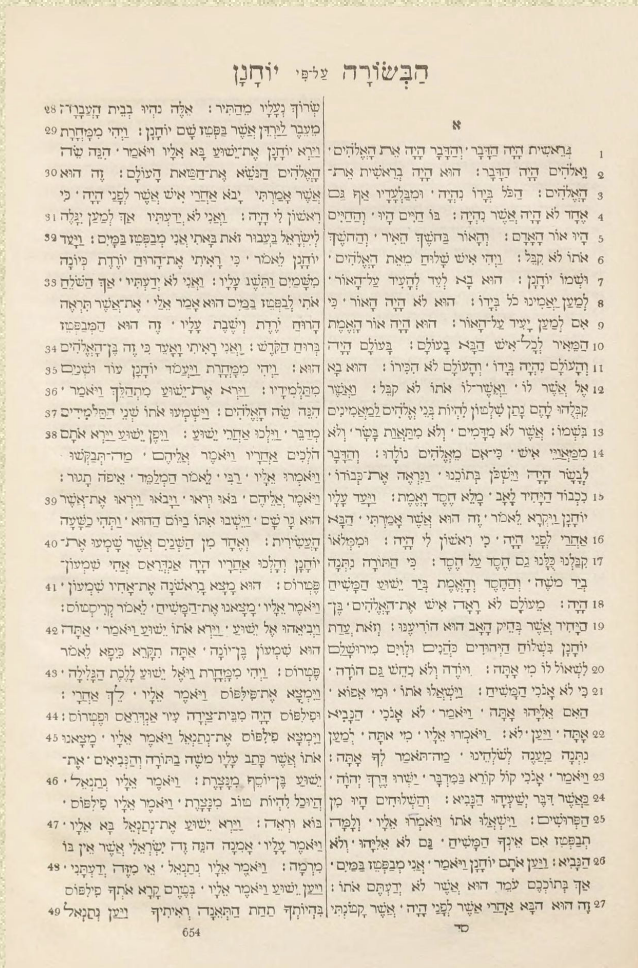
אֲדֹנֵנוּ וּמוֹשִׁיעֵנוּ

ישוע המשיח

בְּלָנְדָּן

נִדְפַּס לְמַעַן שְׁמוּאֵל בַּגְסְטֶר הָאָב בְּבֵית וּבִדְפוּס שְׁמוּאֵל בַּגְסְטֶר בְּנוֹ ׃

בִּשְׁנַת הַמָּשִׁיחַ א ת ת ל א ׃



הַבְּשׂוֹרָה עַל־פִּי יוֹחָנָן

א

1 בְּרֵאשִׁית הָיָה הַדָּבָר ׳ וְהַדָּבָר הָיָה אֵת הָאֱלֹהִים ׳
2 וֵאלֹהִים הָיָה הַדָּבָר ׃ הוּא הָיָה בְּרֵאשִׁית אֵת־
3 הָאֱלֹהִים ׃ הַכֹּל בְּיָדוֹ נִהְיָה ׳ וּמִבַּלְעָדָיו אַף גַּם
4 אֶחָד לֹא הָיָה אֲשֶׁר נִהְיָה ׃ בּוֹ חַיִּים הָיוּ ׳ וְהַחַיִּים
5 הָיוּ אוֹר הָאָדָם ׃ וְהָאוֹר בַּחֹשֶׁךְ הֵאִיר ׳ וְהַחֹשֶׁךְ
6 אֹתוֹ לֹא קִבֵּל ׃ וַיְהִי אִישׁ שָׁלוּחַ מֵאֵת הָאֱלֹהִים ׳
7 וּשְׁמוֹ יוֹחָנָן ׃ הוּא בָא לְעֵד לְהָעִיד עַל־הָאוֹר ׳
8 לְמַעַן יַאֲמִינוּ כֹל בְּיָדוֹ ׃ הוּא לֹא הָיָה הָאוֹר ׳ כִּי
9 אִם לְמַעַן יָעִיד עַל־הָאוֹר ׃ הוּא הָיָה אוֹר הָאֱמֶת
10 הַמֵּאִיר לְכָל־אִישׁ הַבָּא בָעוֹלָם ׃ בָּעוֹלָם הָיָה
11 וְהָעוֹלָם נִהְיָה בְּיָדוֹ ׳ וְהָעוֹלָם לֹא הִכִּירוֹ ׃ הוּא בָא

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1838

Die Evangelische Geschichte, kritisch und philosophisch bearbeitet (Vol. 2)

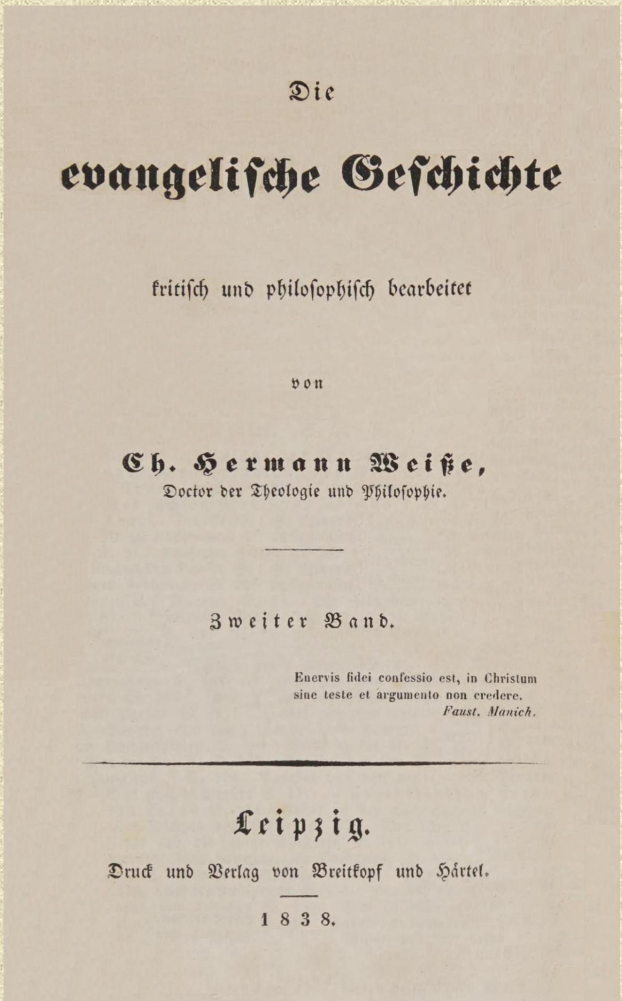
Leipzig, Germany: Breitkopf und Härtel

Christian Hermann Weiße



and a god was the Word

und ein Gott war der Wort



Die

evangelische Geschichte

kritisch und philosophisch bearbeitet

von

Ch. Hermann Weiße,

Doctor der Theologie und Philosophie.

Zweiter Band.

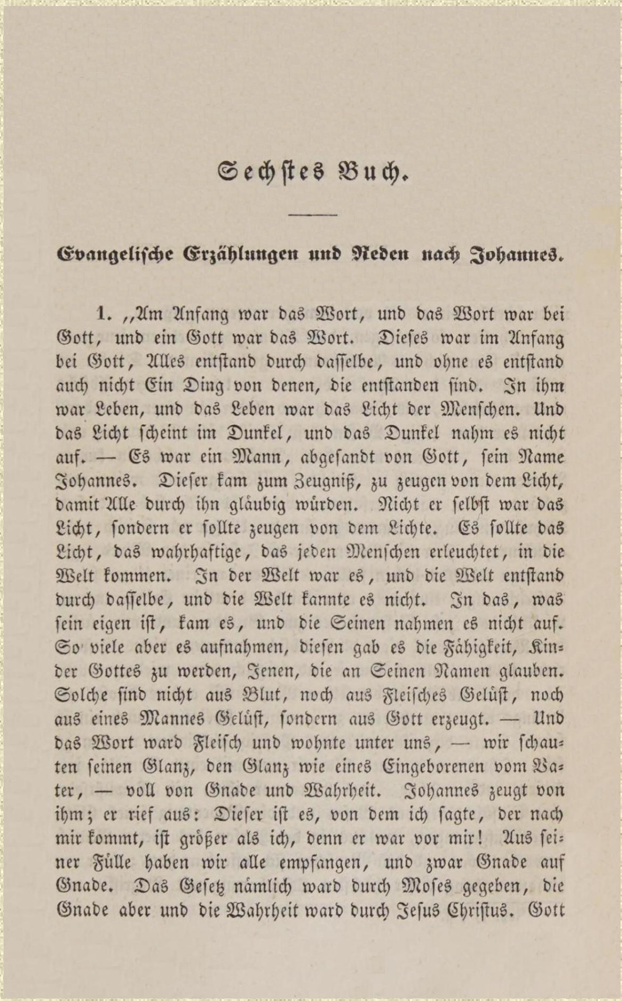
Enervis fidei confessio est, in Christum sine teste et argumento non credere.

Faust. Manich.

Leipzig.

Druck und Verlag von Breitkopf und Härtel.

1838.



Sechstes Buch.

Evangelische Erzählungen und Reden nach Johannes.

1. „Am Anfang war das Wort, und das Wort war bei Gott, und ein Gott war das Wort. Dieses war im Anfang bei Gott, Alles entstand durch dasselbe, und ohne es entstand auch nicht Ein Ding von denen, die entstanden sind. In ihm war Leben, und das Leben war das Licht der Menschen. Und das Licht scheint im Dunkel, und das Dunkel nahm es nicht auf. — Es war ein Mann, abgesandt von Gott, sein Name Johannes. Dieser kam zum Zeugniß, zu zeugen von dem Licht, damit Alle durch ihn gläubig würden. Nicht er selbst war das Licht, sondern er sollte zeugen von dem Lichte. Es sollte das Licht, das wahrhaftige, das jeden Menschen erleuchtet, in die Welt kommen. In der Welt war es, und die Welt entstand durch dasselbe, und die Welt kannte es nicht. In das, was sein eigen ist, kam es, und die Seinen nahmen es nicht auf. So viele aber es aufnahmen, diesen gab es die Fähigkeit, Kinder Gottes zu werden, Jenen, die an Seinen Namen glauben. Solche sind nicht aus Blut, noch aus Fleisches Gelüst, noch aus eines Mannes Gelüst, sondern aus Gott erzeugt. — Und das Wort ward Fleisch und wohnte unter uns, — wir schauten seinen Glanz, den Glanz wie eines Eingeborenen vom Vater, — voll von Gnade und Wahrheit. Johannes zeugt von ihm; er rief aus: Dieser ist es, von dem ich sagte, der nach mir kommt, ist größer als ich, denn er war vor mir! Aus seiner Fülle haben wir alle empfangen, und zwar Gnade auf Gnade. Das Gesetz nämlich ward durch Moses gegeben, die Gnade aber und die Wahrheit ward durch Jesus Christus. Gott

https://archive.org/details/dieevangelischeg0002weis

1849

A Literal Translation of the Gospel according to St. John

London: Cradock & Co.

Herman Heinfetter (=Frederick Parker)

and a God, the word *spoken* was *i e became*

A LITERAL TRANSLATION

OF THE

GOSPEL ACCORDING TO ST. JOHN,

ON

DEFINITE RULES OF TRANSLATION

BY

HERMAN HEINFETTER,

AUTHOR OF "RULES FOR ASCERTAINING THE SENSE CONVEYED IN ANCIENT GREEK MANUSCRIPTS," &c.

PART I.

LONDON:
PUBLISHED BY CRADOCK & Co. (LATE BALDWIN & CRADOCK)
48, PATERNOSTER ROW.

1849.

[ENTERED AT STATIONERS' HALL.]

with the God *to fulfil*, and [502] a God, the word [501] *spoken* was *i e became*,

2. this [502] *God* was in beginning *i e in commencing* [500] *this Dispensation*, with the God,

3. all things *in this Dispensation*, by means of him, he did, and without him, he did not one *thing*, which he has done,

4. to it *i e this Dispensation*, life [22] he was, and the life, the light of [503] the men *benefitted by it* was,

5. and the light, in [503] the darkness *referred to*, *still* shines, but the darkness *referred to* [504] comprehended not it *i e has not accepted it*,

well known as an acknowledged Appellation of the Individual, but is, on no other occasion, ever applied as an Appellation of the Individual. To admit such to be the case, is to admit the Article is a nullity. Rev. 19-13 Is not the same Appellation. It is not. *And his name is called the word*, but, *And his name is called the word of the God*. To say nothing of its having been written, 28 years afterwards.

502. *A God.* Was this used as an Appellation of Almighty God, the Article would certainly have been expressed before it; its omission therefore determines, that it must be used as an Appellation of some other, and this other, I judge from the context to be what I have expressed in the Paraphrase. I judge my view to be somewhat strengthened by the 2nd verse, which would otherwise be a mere repetition of the 3rd Clause of the first verse.

503. *The men.* The Article is expressed, and therefore, *The light of men*, is not an admissible Translation, In like manner, *The darkness* in v. 5, cannot be, *The light shineth in darkness*.

504. *The darkness comprehended not it.* If *Regularly Arranged*, the Literal Sense would imply, that the parties referred to, *did not understand the light*; whereas the Sense intended to be conveyed is, *They did not accept the light*; hence the *Disarrangement*. See Rule 321.

https://archive.org/details/aliteraltransla00johngoog

Ed. Oct 1863

CHAPTER I.

1. In commencing [500] *this Dispensation*, the command [501] was existing *i e had been* [502] *spoken*, yet the command [322,2] was with the God, *he having to fulfil it*, as a [503] God the command [322,2] was *i e* [502] *had relation to*,

Ed. March 1864

CHAPTER 1.

1. In commencing *this Dispensation*, the command was existing, yet the command was with the God, as the command had relation to a God.

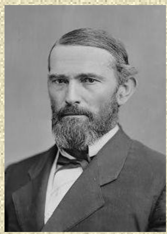
31

1864

The Emphatic Diaglott

New York: Fowler & Wells Co. Publishers

Benjamin Wilson



interlinear translation:
and a god was the word

target translation:
and the LOGOS was God

THE EMPHATIC DIAGLOTT

CONTAINING THE

Original Greek Text

OF WHAT IS COMMONLY STYLED THE

NEW TESTAMENT

(According to the Recension of Dr. J. J. Griesbach)

WITH AN

INTERLINEARY WORD FOR WORD ENGLISH TRANSLATION

A NEW EMPHATIC VERSION

BASED ON THE INTERLINEARY TRANSLATION, ON THE RENDERINGS OF EMINENT CRITICS, AND ON THE VARIOUS READINGS OF

THE VATICAN MANUSCRIPT

No. 1209 in the Vatican Library

TOGETHER WITH ILLUSTRATIVE AND EXPLANATORY FOOT NOTES, AND A COPIOUS SELECTION OF REFERENCES

TO THE WHOLE OF WHICH IS ADDED

A VALUABLE ALPHABETICAL APPENDIX

BY BENJAMIN WILSON

NEW YORK
FOWLER & WELLS CO., PUBLISHERS
27 EAST 21ST ST. NEW YORK
LONDON: L. N. FOWLER & CO., 7, Imperial Arcade, Ludgate Circus
[NEW ADDRESS, SEE NEXT PAGE]

*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΙΩΑΝΝΗΝ.
[GLAD TIDINGS] BY JOHN.

* ACCORDING TO JOHN.

ΚΕΦ. α'. 1.

[1] Εν αρχη ην ὁ λογος, και ὁ λογος ην προς
In a beginning was the word, and the word was with
τον θεον, και θεος ην ὁ λογος. [2] Οὗτος ην εν
the God, and a god was the word. This was in
αρχη προς τον θεον. [3] Παντα δι' αυτου
a beginning with the God. All through it
† εγενετο· και χωρις αυτου εγενετο ουδε ἑν, ὁ
was done: and without it was done not even one, that
γεγονεν. [4] Εν αυτῳ ζωη ην, και ἡ ζωη ην το
has been done. In it life was, and the life was the
φως των ανθρωπων· [5] και το φως εν τῃ σκοτιᾳ
light of the men: and the light in the darkness
φαινει, και ἡ σκοτια αυτο ου καταλαβεν.
shines, and the darkness it not apprehended.

[6] Εγενετο ανθρωπος απεσταλμενος παρα θεου,
Was a man having been sent from God,
ονομα αυτῳ Ιωαννης· [7] οὗτος ηλθεν εις μαρτυριαν,
a name to him John: this came for a witness,
ἱνα μαρτυρηση περι του φωτος, ἱνα παντες πισ-
that he might testify about the light, that all might
τευσωσι δι' αυτου. [8] Ουκ ην εκεινος το φως,
believe through him. Not was he the light,
αλλ' ἱνα μαρτυρηση περι του φωτος. [9] Ην το
but that he might testify about the light. Was the
φως το αληθινον, ὁ φωτιζει παντα ανθρωπον
light the true, which enlightens every man
ερχομενον εις τον κοσμον. [10] Εν τῳ κοσμῳ ην,
coming into the world. In the world he was,
και ὁ κοσμος δι' αυτου εγενετο, και ὁ κοσμος
and the world through him was, and the world
αυτον ουκ εγνω. [11] Εις τα ιδια ηλθε, και οἱ
him not knew. Into the own he came, and the
ιδιοι αυτον ου παρελαβον. [12] Ὁσοι δε ελαβον
own him not received. As many as but received

CHAPTER I.

1 In the ‡ Beginning was the † LOGOS, and the LOGOS was with GOD, and the LOGOS was God.

2 This was in the Beginning with GOD.

3 ‡ Through it every thing was done; and without it not even one thing was done, which has been done.

4 In it was Life; and the LIFE was the LIGHT of MEN.

5 And the ‡ LIGHT shone in the DARKNESS, and the DARKNESS apprehended It not.

6 ‡ There was a Man, named John, sent by God.

7 He came for a Witness, that he might testify concerning the LIGHT, that all might believe through him.

8 He was not the LIGHT, but to testify concerning the LIGHT.

9 The TRUE LIGHT was that, which, coming into the WORLD, enlightens Every Man.

10 He was in the WORLD, and † the WORLD was (enlightened) through him; and yet the WORLD knew Him not.

11 ‡ He came to his OWN domains, and yet his OWN people received Him not;

12 but to as many as received him, ‡ he gave

* VATICAN MANUSCRIPT.—*Title*—ACCORDING TO JOHN.

† 1. In this and the fourteenth verse *logos*, has been transferred, rather than translated. Dr. A. Clarke remarks, "This term should be left untranslated, for the very same reasons why the names *Jesus* and *Christ* are left untranslated. As every appellative of the Savior of the world, was descriptive of some excellence in his *person*, *nature*, or *work*, so the epithet *Logos*, which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning, is very properly applied to him." See 1 John i. 1, for a clear and useful comment by the apostle John on the proem to this Gospel. † 3. *Ginomai* occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*, yet in most versions it is translated, as though the word was *ktizo*. "The word occurs fifty-three times in this Gospel, and signifies to be, to come, to become, to come to pass; also, to be done or transacted. All things in the christian dispensation were done by Christ, i. e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Compare ver. 7, 10, 16; John xvii. 8; Col. i. 16, 17." Cappe's Diss. † 10. *ho kosmos*, the order, arrangement of things, the human race; here it evidently means that *kosmos* of human beings which he came to *enlighten* and to *save*. John viii. 12; iii. 16.

‡ 1. Prov. viii. 22, &c.; 1 John i. 1. ‡ 3. Eph. iii. 9; Col. i. 16. ‡ 5. John viii. 12; ix. 5; xii. 35, 46. ‡ 6. Mal. iii. 1; Matt. iii. 1; Luke iii. 2. ‡ 11. Matt. xxi. 38; Mark xii. 7; Luke xix. 14; xx. 14. ‡ 12. Rom. viii. 15; Gal. iii. 26, 27; 1 John iii. 1.

10*

https://archive.org/details/emphaticdiaglott00wils

32a

1872

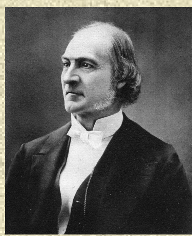
FRENCH

Le Nouveau Testament de Notre Seigneur Jésus-Christ

Genève: A. Cherbuliez et Cie, Libraires-Éditeurs

Paris: Librairie Sandoz & Fischbacher

Hugues Oltramare



and the Word was god

et la Parole était dieu

LE

NOUVEAU TESTAMENT

DE

NOTRE SEIGNEUR

JÉSUS-CHRIST

VERSION NOUVELLE

PAR

HUGUES OLTRAMARE

PASTEUR ET PROFESSEUR DE THÉOLOGIE A L'ACADÉMIE DE GENÈVE

GENÈVE

A. CHERBULIEZ ET Cie, LIBRAIRES-ÉDITEURS

2, GRAND'RUE

PARIS

LIBRAIRIE SANDOZ & FISCHBACHER

33, RUE DE SEINE

1872

ÉVANGILE SELON SAINT JEAN

La Parole avec Dieu. — La Parole créatrice. — La Parole faite chair. — Témoignage de Jean-Baptiste. — *Jean-Baptiste et Jésus au Jourdain.* **— Jésus et ses premiers disciples. —** *Retour de Jésus en Galilée.*

1 Au commencement était la Parole; la Parole était avec
2 Dieu, et la Parole était dieu. Elle était au commencement avec
3 Dieu. Toutes choses ont été faites par elle, et rien de ce qui
4 a été fait, n'a été fait sans elle. En elle était la vie, et cette vie
5 était la lumière des hommes : la lumière brille dans les ténèbres, mais les ténèbres ne l'ont point reçue.
6 Un homme parut; il était envoyé de Dieu, son nom était
7 Jean. Il vint pour un témoignage, pour rendre témoignage à
8 la Lumière, afin que tous crussent par lui : il n'était pas la Lu-
9 mière, mais il devait rendre témoignage à la Lumière. La véritable Lumière, qui éclaire tout homme, était entrée dans le
10 monde; elle était dans le monde, et le monde a été fait par elle,
11 mais le monde ne l'a point connue. Elle est venue chez les siens,
12 et les siens ne l'ont point reçue; mais à tous ceux qui l'ont reçue, à tous ceux qui croient en son nom, elle a donné la pré-
13 rogative d'être enfants de Dieu : enfants, qui ne sont pas nés du sang, ni de la volonté de la chair, ni de la volonté de
14 l'homme, mais qui sont nés de Dieu. Et la Parole a été faite chair; elle a habité au milieu de nous pleine de grâce et de vérité, et nous avons contemplé sa gloire, une gloire comme celle
15 d'un fils unique envoyé par son père. Jean lui rend témoignage, quand il dit à haute voix : « Voici celui dont je disais : Celui qui vient après moi, a pris le pas devant moi, parce qu'il est
16 plus grand que moi. » C'est de sa plénitude que nous avons tous
17 reçu grâce sur grâce; car la Loi a été donnée par Moïse; *mais*

https://archive.org/details/Httplamejortraducciondelabiblia.blogspot.com.es201505quien-fue-hugues-oltramare.html

32b

1908

FRENCH

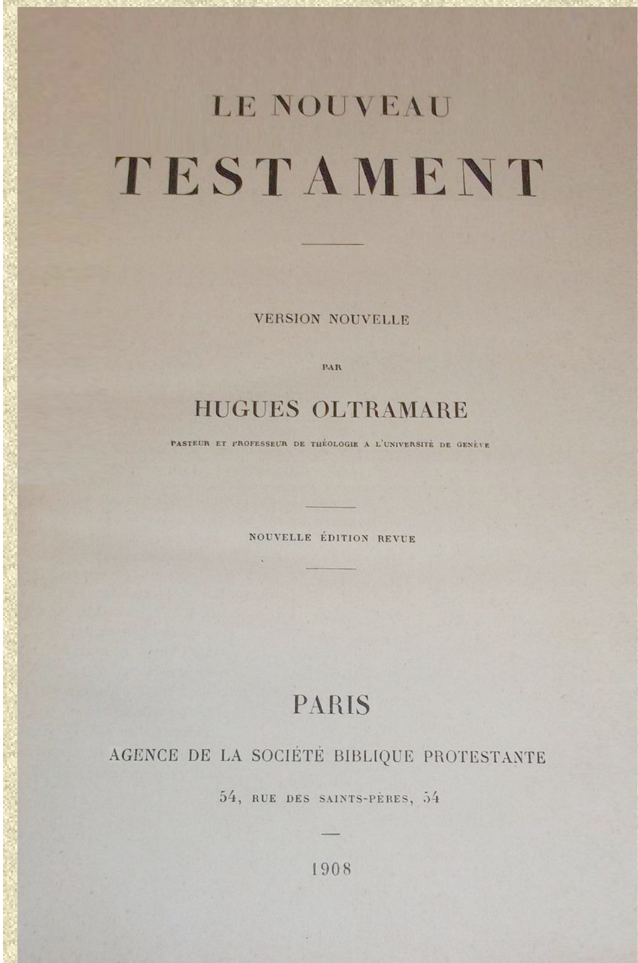
Le Nouveau Testament

Paris: Agence de la Société Biblique Protestante

Hugues Oltramare

and the Word was divine nature

et la Parole était d’essence divine



LE NOUVEAU

TESTAMENT

VERSION NOUVELLE

PAR

HUGUES OLTRAMARE

PASTEUR ET PROFESSEUR DE THÉOLOGIE A L'UNIVERSITÉ DE GENÈVE

NOUVELLE ÉDITION REVUE

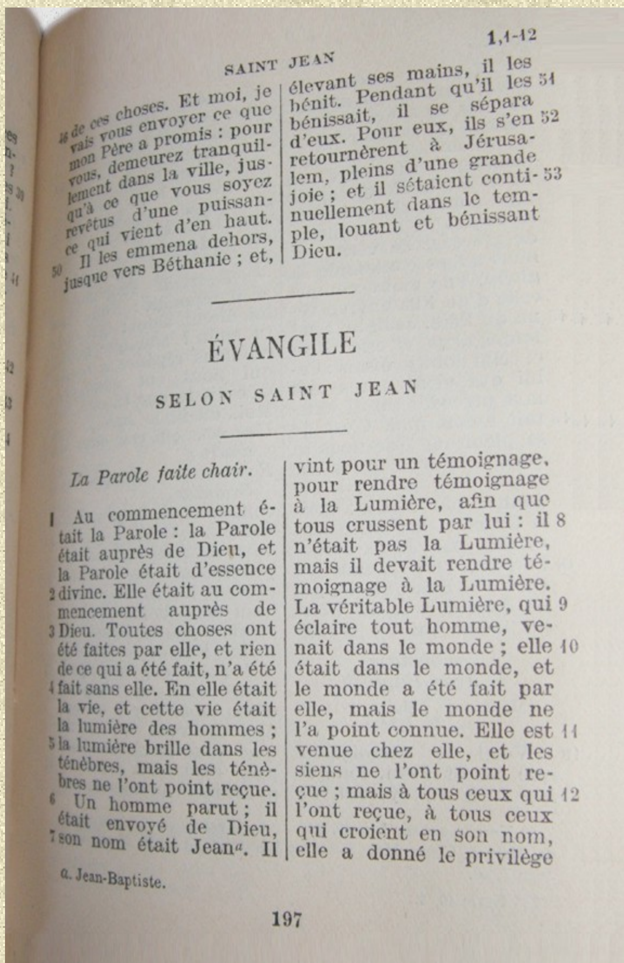
PARIS

AGENCE DE LA SOCIÉTÉ BIBLIQUE PROTESTANTE

54, RUE DES SAINTS-PÈRES, 54

—

1908



SAINT JEAN 1,1-12

49 de ces choses. Et moi, je vais vous envoyer ce que mon Père a promis : pour vous, demeurez tranquillement dans la ville, jusqu'à ce que vous soyez revêtus d'une puissance qui vient d'en haut.
50 Il les emmena dehors, jusque vers Béthanie ; et, élevant ses mains, il les bénit. 51 Pendant qu'il les bénissait, il se sépara d'eux. 52 Pour eux, ils s'en retournèrent à Jérusalem, pleins d'une grande joie ; 53 et il s'étaient continuellement dans le temple, louant et bénissant Dieu.

ÉVANGILE

SELON SAINT JEAN

La Parole faite chair.

1 Au commencement était la Parole : la Parole était auprès de Dieu, et la Parole était d'essence divine. 2 Elle était au commencement auprès de Dieu. 3 Toutes choses ont été faites par elle, et rien de ce qui a été fait, n'a été fait sans elle. 4 En elle était la vie, et cette vie était la lumière des hommes ; 5 la lumière brille dans les ténèbres, mais les ténèbres ne l'ont point reçue.
6 Un homme parut ; il était envoyé de Dieu, 7 son nom était Jean[a]. Il vint pour un témoignage, pour rendre témoignage à la Lumière, afin que tous crussent par lui : 8 il n'était pas la Lumière, mais il devait rendre témoignage à la Lumière. 9 La véritable Lumière, qui éclaire tout homme, venait dans le monde ; 10 elle était dans le monde, et le monde a été fait par elle, mais le monde ne l'a point connue. 11 Elle est venue chez elle, et les siens ne l'ont point reçue ; 12 mais à tous ceux qui l'ont reçue, à tous ceux qui croient en son nom, elle a donné le privilège

a. Jean-Baptiste.

197

33

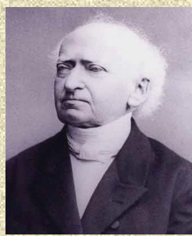
1877

ספרי הברית החדשה

= *Sifre HaBrit HaChadasha* (Ed. 1)

Leipzig: Ackermann & Glaser

Franz J. Delitzsch



and a god was the Word

ואלהים היה הדבר

ספרי

ה ב ר י ת   ה ח ד ש ה

נעתקים מלשון יון ללשון עברית

בהשתדלות ובהשגחת

החכם פראפעסאר פראנץ דעליטש

בשנת זֹכְרֹתִי משפטיך לפ"ק

1877.

הַבְּשׂוֹרָה הַקְּדוֹשָׁה עַל־פִּי

יוֹחָנָן

א בְּרֵאשִׁית הָיָה הַדָּבָר וְהַדָּבָר הָיָה אֵת הָאֱלֹהִים
2 וֵאלֹהִים הָיָה הַדָּבָר׃ הוּא הָיָה בְרֵאשִׁית אֵת
3 הָאֱלֹהִים׃ הַכֹּל נִהְיָה עַל־יָדוֹ וְלֹא נִהְיָה בִּלְעָדָיו
4 גַּם־אֶחָד אֲשֶׁר נִהְיָה׃ בּוֹ הַחַיִּים וְהַחַיִּים הָיוּ לְאוֹר
5 בְּנֵי הָאָדָם׃ וְהָאוֹר הוֹפִיעַ בַּחֹשֶׁךְ וְהַחֹשֶׁךְ לֹא
6 הִשִּׂיגוֹ׃ וַיְהִי אִישׁ שָׁלוּחַ מֵאֵת אֱלֹהִים וּשְׁמוֹ
7 יוֹחָנָן׃ הוּא בָא לְעֵדוּת לְהָעִיד עַל־הָאוֹר לְמַעַן יַאֲמִינוּ
8 כֻלָּם עַל־יָדוֹ׃ הוּא לֹא־הָיָה הָאוֹר אַךְ לְמַעַן יָעִיד
9 עַל־הָאוֹר׃ הָאוֹר הָאֲמִתִּי הַמֵּאִיר לְכָל־אָדָם הָיָה לָבוֹא
10 לָעוֹלָם׃ וַיְהִי בָעוֹלָם וְעַל־יָדוֹ נִהְיָה הָעוֹלָם וְהָעוֹלָם
11 לֹא יְדָעוֹ׃ הוּא בָא אֶל־אֲשֶׁר לוֹ וַאֲשֶׁר־לוֹ הֵם לֹא
12 קִבְּלוּהוּ׃ וְכֹל אֲשֶׁר אֲסָפוּהוּ נָתַן־עֹז לָמוֹ לִהְיוֹת
13 בָּנִים לֵאלֹהִים לַמַּאֲמִינִים בִּשְׁמוֹ׃ אֲשֶׁר לֹא מִדָּמִים
וְלֹא מֵחֶמְדַּת הַבָּשָׂר אַף לֹא־מִתַּאֲוַת גֶּבֶר כִּי אִם־
14 מֵאֱלֹהִים נוֹלָדוּ׃ וְהַדָּבָר הָיָה לְבָשָׂר וַיִּשְׁכֹּן בְּתוֹכֵנוּ
וַנֶּחֱזֶה כְבוֹדוֹ כִּכְבוֹד בֵּן יָחִיד לְאָבִיו רַב־חֶסֶד וֶאֱמֶת׃
15 וְיוֹחָנָן מֵעִיד עָלָיו וַיִּקְרָא לֵאמֹר הִנֵּה זֶה הוּא אֲשֶׁר
אָמַרְתִּי עָלָיו הַבָּא אַחֲרַי הָיָה לְפָנַי כִּי־קֹדֶם לִי
16 17 הָיָה׃ וּמִמְּלוֹאוֹ לָקַחְנוּ כֻלָּנוּ חֶסֶד עַל־חָסֶד׃ כִּי
הַתּוֹרָה נִתְּנָה בְּיַד־משֶׁה וְהַחֶסֶד וְהָאֱמֶת בָּאוּ עַל־יְדֵי
ישוע

https://books.google.pl/books?id=EkHgAAAAMAAJ

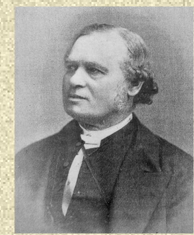
1885

הברית החדשה = *HaBrit HaChadasha*

Edinburgh

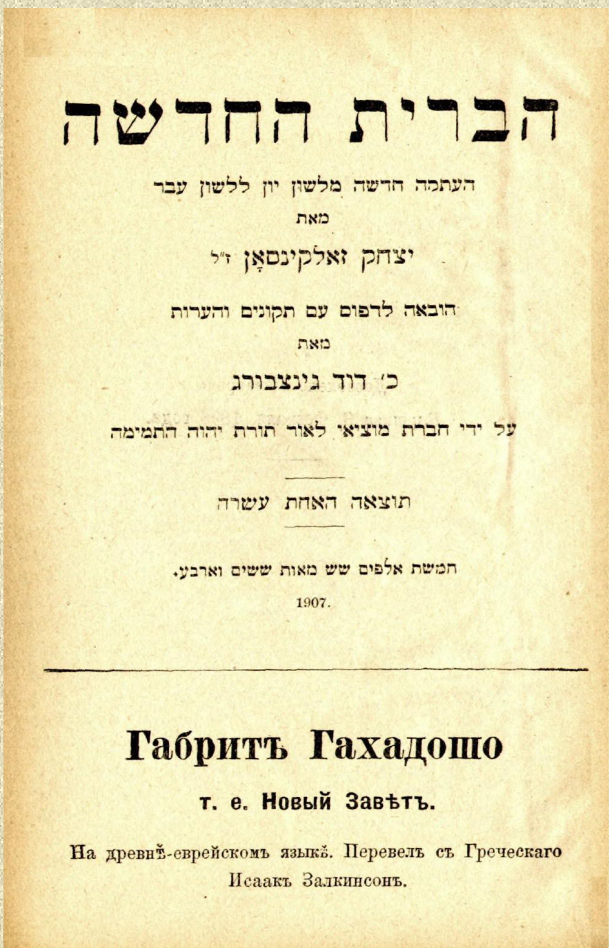
Isaac E. Salkinson – Christian D. Ginsburg





and he, the Word, was a god

והוא הדבר היה אלהים



הברית החדשה

העתקה חדשה מלשון יון ללשון עבר

מאת

יצחק זאלקינסאָן ז"ל

הובאה לדפוס עם תקונים והערות

מאת

כ' דוד גינצבורג

על ידי חברת מוציאי לאור תורת יהוה התמימה

תוצאה האחת עשרה

חמשת אלפים שש מאות ששים וארבע.

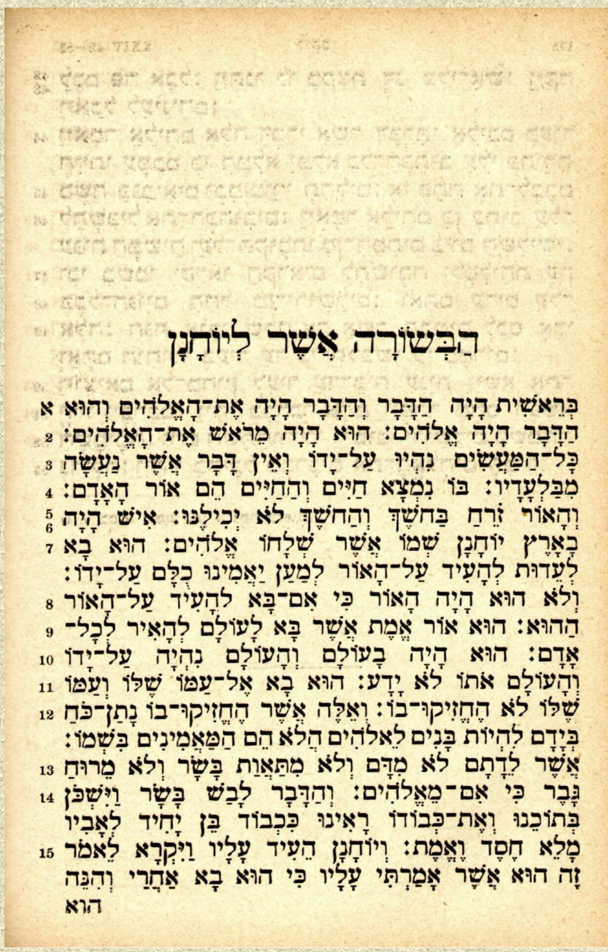
1907.

Габритъ Гахадошо

т. е. Новый Завѣтъ.

На древнѣ-еврейскомъ языкѣ. Перевелъ съ Греческаго

Исаакъ Залкинсонъ.



הַבְּשׂוֹרָה אֲשֶׁר לְיוֹחָנָן

א בְּרֵאשִׁית הָיָה הַדָּבָר וְהַדָּבָר הָיָה אֶת־הָאֱלֹהִים וְהוּא
2 הַדָּבָר הָיָה אֱלֹהִים׃ הוּא הָיָה מֵרֹאשׁ אֶת־הָאֱלֹהִים׃
3 כָּל־הַמַּעֲשִׂים נִהְיוּ עַל־יָדוֹ וְאֵין דָּבָר אֲשֶׁר נַעֲשָׂה
4 מִבַּלְעָדָיו׃ בּוֹ נִמְצָא חַיִּים וְהַחַיִּים הֵם אוֹר הָאָדָם׃
5 6 וְהָאוֹר זֹרֵחַ בַּחֹשֶׁךְ וְהַחֹשֶׁךְ לֹא יְכִילֶנּוּ׃ אִישׁ הָיָה
7 בָאָרֶץ יוֹחָנָן שְׁמוֹ אֲשֶׁר שְׁלָחוֹ אֱלֹהִים׃ הוּא בָא
לְעֵדוּת לְהָעִיד עַל־הָאוֹר לְמַעַן יַאֲמִינוּ כֻלָּם עַל־יָדוֹ׃
8 וְלֹא הוּא הָיָה הָאוֹר כִּי אִם־בָּא לְהָעִיד עַל־הָאוֹר
9 הַהוּא׃ הוּא אוֹר אֱמֶת אֲשֶׁר בָּא לָעוֹלָם לְהָאִיר לְכָל־
10 אָדָם׃ הוּא הָיָה בָעוֹלָם וְהָעוֹלָם נִהְיָה עַל־יָדוֹ
11 וְהָעוֹלָם אֹתוֹ לֹא יָדָע׃ הוּא בָא אֶל־עַמּוֹ שֶׁלּוֹ וְעַמּוֹ
12 שֶׁלּוֹ לֹא הֶחֱזִיקוּ־בוֹ׃ וְאֵלֶּה אֲשֶׁר הֶחֱזִיקוּ־בוֹ נָתַן־כֹּחַ
בְּיָדָם לִהְיוֹת בָּנִים לֵאלֹהִים הֲלֹא הֵם הַמַּאֲמִינִים בִּשְׁמוֹ׃
13 אֲשֶׁר לֵדָתָם לֹא מִדָּם וְלֹא מִתַּאֲוַת בָּשָׂר וְלֹא מֵרוּחַ
14 גָּבֶר כִּי אִם־מֵאֱלֹהִים׃ וְהַדָּבָר לָבַשׁ בָּשָׂר וַיִּשְׁכֹּן
בְּתוֹכֵנוּ וְאֶת־כְּבוֹדוֹ רָאִינוּ כִּכְבוֹד בֵּן יָחִיד לְאָבִיו
15 מָלֵא חֶסֶד וֶאֱמֶת׃ וְיוֹחָנָן הֵעִיד עָלָיו וַיִּקְרָא לֵאמֹר
זֶה הוּא אֲשֶׁר אָמַרְתִּי עָלָיו כִּי הוּא בָא אַחֲרַי וְהִנֵּה
הוּא

Ed. 1898

https://archive.org/details/04-Section4-JewishHebrewnewTestament-HebrewHebreuHebraic-1898

35

1891

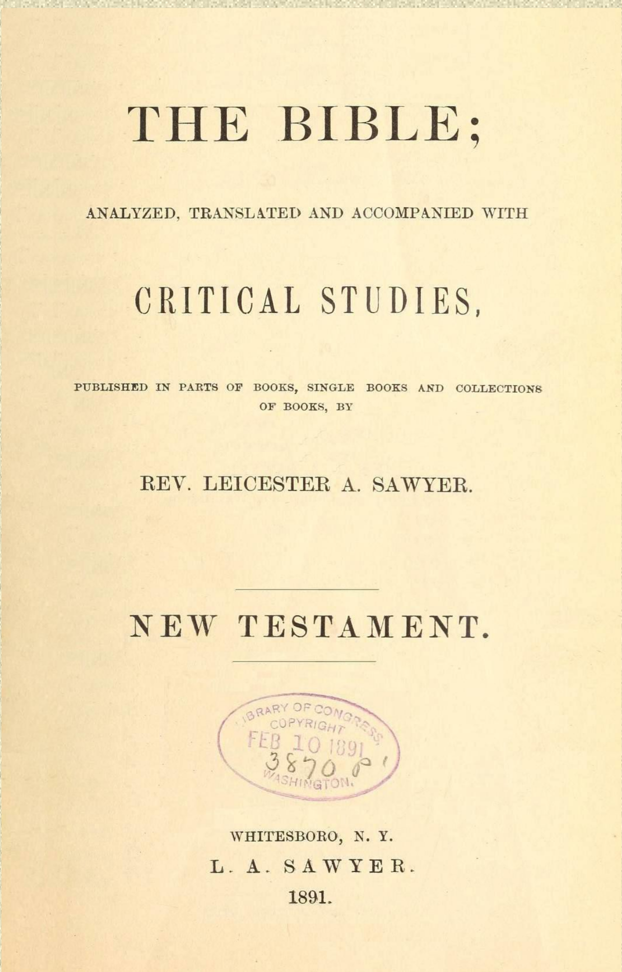
The Bible;

Analyzed, Translated and Accompanied with Critical Studies: New Testament

Whitesboro, N.Y.: L. A. Sawyer

Leicester Ambrose Sawyer

and the word was a god



THE BIBLE;

ANALYZED, TRANSLATED AND ACCOMPANIED WITH

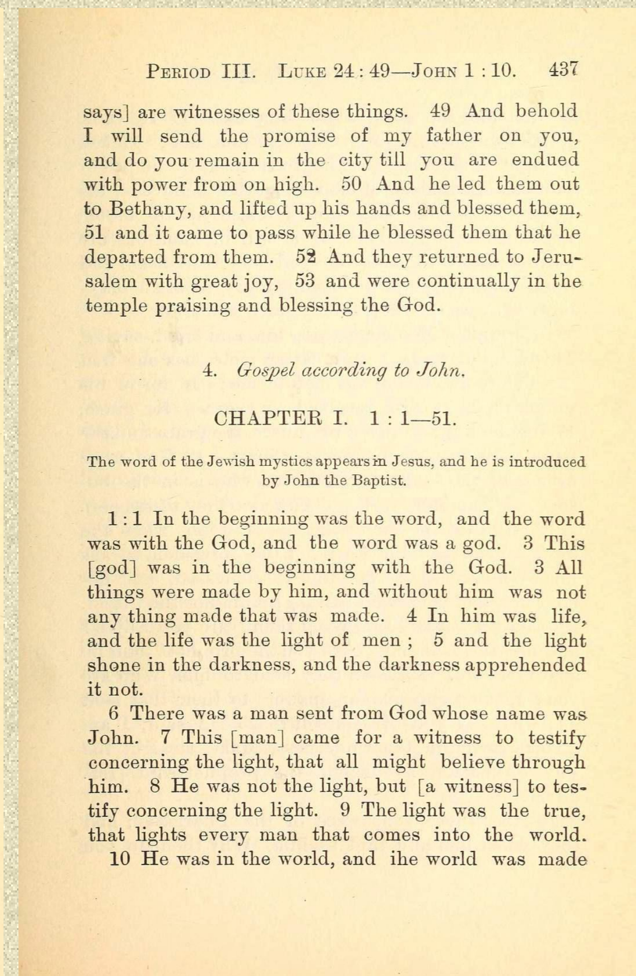
CRITICAL STUDIES,

PUBLISHED IN PARTS OF BOOKS, SINGLE BOOKS AND COLLECTIONS OF BOOKS, BY

REV. LEICESTER A. SAWYER.

NEW TESTAMENT.

WHITESBORO, N. Y.
L. A. SAWYER.
1891.



says] are witnesses of these things. 49 And behold I will send the promise of my father on you, and do you remain in the city till you are endued with power from on high. 50 And he led them out to Bethany, and lifted up his hands and blessed them, 51 and it came to pass while he blessed them that he departed from them. 52 And they returned to Jerusalem with great joy, 53 and were continually in the temple praising and blessing the God.

4. *Gospel according to John.*

CHAPTER I. 1 : 1—51.

The word of the Jewish mystics appears in Jesus, and he is introduced by John the Baptist.

1 : 1 In the beginning was the word, and the word was with the God, and the word was a god. 3 This [god] was in the beginning with the God. 3 All things were made by him, and without him was not any thing made that was made. 4 In him was life, and the life was the light of men ; 5 and the light shone in the darkness, and the darkness apprehended it not.

6 There was a man sent from God whose name was John. 7 This [man] came for a witness to testify concerning the light, that all might believe through him. 8 He was not the light, but [a witness] to testify concerning the light. 9 The light was the true, that lights every man that comes into the world. 10 He was in the world, and ihe world was made

36

1896

Der Logos. Geschichte seiner Entwickelung der griechischen Philosophie und der christlichen Litteratur

Leipzig: O. R. Reisland

Anathon August Fredrik Aall



and a god being was the Logos

und ein Gottwesen war der Logos

DER LOGOS.

Geschichte seiner Entwickelung

in der

griechischen Philosophie und der christlichen Litteratur.

I.

Geschichte der Logosidee

in der griechischen Philosophie

von

Anathon Aall

aus Christiania.

Leipzig,

O. R. Reisland.

1896.

Das Johannesevangelium.

Joh. 1, 1—18.

Vers 1. Im Anfang war der Logos, und der Logos war bei Gott, und ein Gottwesen war der Logos. 110

Vers 2. Es war dieser im Anfang bei Gott[5]). 111

Vers 3. Alles ist durch ihn geworden, und ohne ihn geworden ist nichts, was geworden. 112

Vers 4. In ihm war Leben, und das Leben war das Licht der Menschen.

Vers 5. Und das Licht scheint in der Finsternis, und die Finsternis hat es nicht ergriffen. 113

Vers 6—8. Es ward ein Mensch von Gott her gesandt, sein Name Johannes. Der kam zum Zeugnis, dafs er zeugete über das Licht, damit alle durch ihn glaubten. Nicht war er das Licht, sondern (er kam), um vom Licht zu zeugen. 115

Vers 9. Es war das wahre Licht, welches jedem Menschen leuchtet, kommend in die Welt. 116

Vers 10. Er war in der Welt, und die Welt ist durch ihn geworden, und die Welt kannte ihn nicht.

Vers 11. Er kam in sein Eigentum, und die Seinen nahmen ihn nicht auf.

Vers 12. Wie viele ihn aber aufnahmen, denen gab er das Vermögen, Gotteskinder zu werden, zumal sie an seinen Namen glauben. 117

Vers 13. Welche nicht aus Geblüt, noch aus Fleisches-Willen, noch aus Mannes-Willen, sondern aus Gott geboren sind.

Vers 14. Und der Logos wurde Fleisch und zeltete unter uns, und wir sahen seine Herrlichkeit, eine Herrlichkeit als des eingebornen Sohnes vom Vater, voller Gnade und Wahrheit. 118

Vers 15. Johannes zeuget von ihm, ruft und spricht: Dieser war's, von welchem ich sagte: Der nach mir Kommende ist vor mir schon dagewesen; denn er war eher denn ich. 121

Vers 16. Denn aus seiner Fülle haben wir alle genommen Gnade um Gnade. 122

Vers 17. Denn das Gesetz ist durch Moses gegeben, die Gnade und die Wahrheit durch Jesus Christus geworden.

Vers 18. Die Gottheit hat niemand jemals gesehen, der göttliche Eingeborne, der an des Vaters Busen ist, der hat von ihr Kunde gebracht. 123

In this book individual verses are on pages 110-123

https://archive.org/details/derlogosgeschic03aallgoog

37

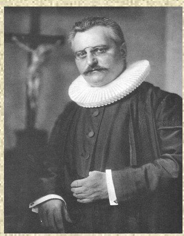
1897

Das Neue Testament

übersetz in die Sprache der Gegenwart

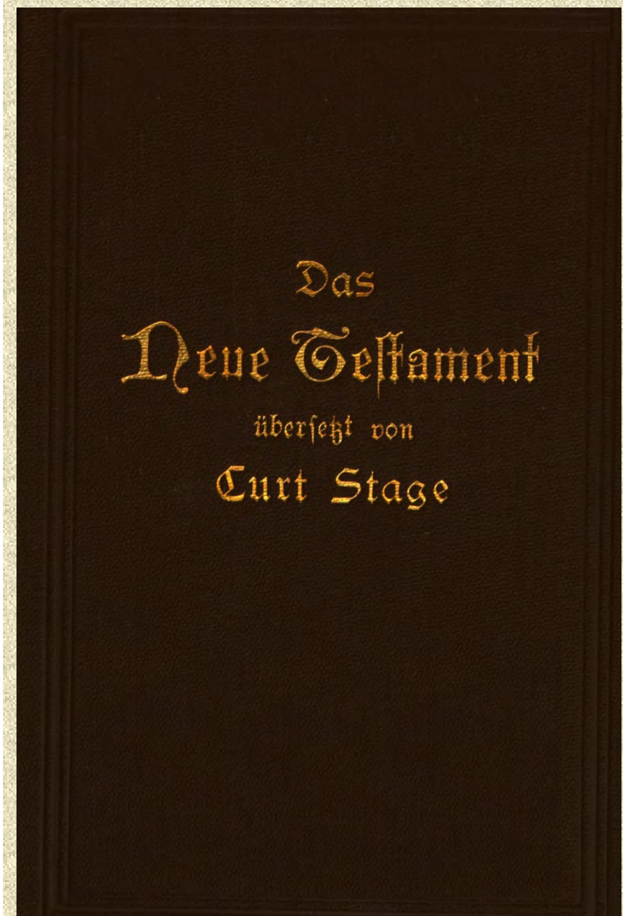
Leipzig: Phillip Reclam jun.

Curt Stage



and the W o r d was itself of divine being

und das W o r t war selbst göttlichen Wesens



Das Evangelium nach Johannes.

Einleitung des Evangelisten.

1. Im Anfang war das W o r t*) und das W o r t war bei Gott und das W o r t war selbst göttlichen Wesens. So war es im Anfang bei Gott. Alles in der Schöpfung ist durch das W o r t geworden, nichts, was geworden ist, ist ohne es geworden. In ihm war Leben, und sein Leben war das Licht der Menschen. Das Licht scheint in der Finsternis, und die Finsternis hat es sich nicht zu eigen gemacht.

Es trat ein Mensch auf, von Gott gesandt, Namens J o h a n n e s. Er kam, um Zeugnis abzulegen, Zeugnis für das Licht, damit alle durch ihn zum Glauben kämen. Er war nicht das Licht, er sollte nur dafür Zeugnis ablegen.

Das wahrhaftige Licht, das jeden Menschen erleuchtet, das war der, der nach der Verheißung kommen sollte. Er war in der Welt, und die Welt ist durch ihn geworden, und die Welt erkannte ihn nicht. Er kam in sein Eigentum, und seine eigenen Leute nahmen ihn nicht an! Denjenigen aber, die ihn annahmen, gab er das Anrecht, Gottes Kinder zu werden; denen nämlich, die an seinen Messias-Namen glauben, die nicht aus menschlichem Geblüt, nicht aus Fleischestrieb, nicht aus dem Willen eines Mannes, sondern aus Gott ihr Leben haben.

Und das W o r t wurde M e n s c h und nahm seine Wohnung unter uns, und wir sahen seine himmlische Herrlichkeit, eine Herrlichkeit wie die eines einzigen Sohnes vom Vater, voll Gnade und Wahrheit. Johannes legt für ihn Zeugnis ab und ruft: „Dieser war es, von dem ich sagte: ‚Der nach mir kommt, ist vor mir schon da, denn er ist eher als ich.'"

*) Das W o r t, griechisch L o g o s, ist ein der alexandrinischen Philosophie der damaligen Zeit geläufiger Begriff. Er bezeichnet ein Mittelwesen zwischen der Gottheit und der „vielgestaltigen Wirklichkeit der Dinge." Dieser Begriff wird hier auf Jesus angewandt, der als der Mensch gewordene Logos erscheint.

https://books.google.pl/books?id=HOU2AAAAMAAJ

38

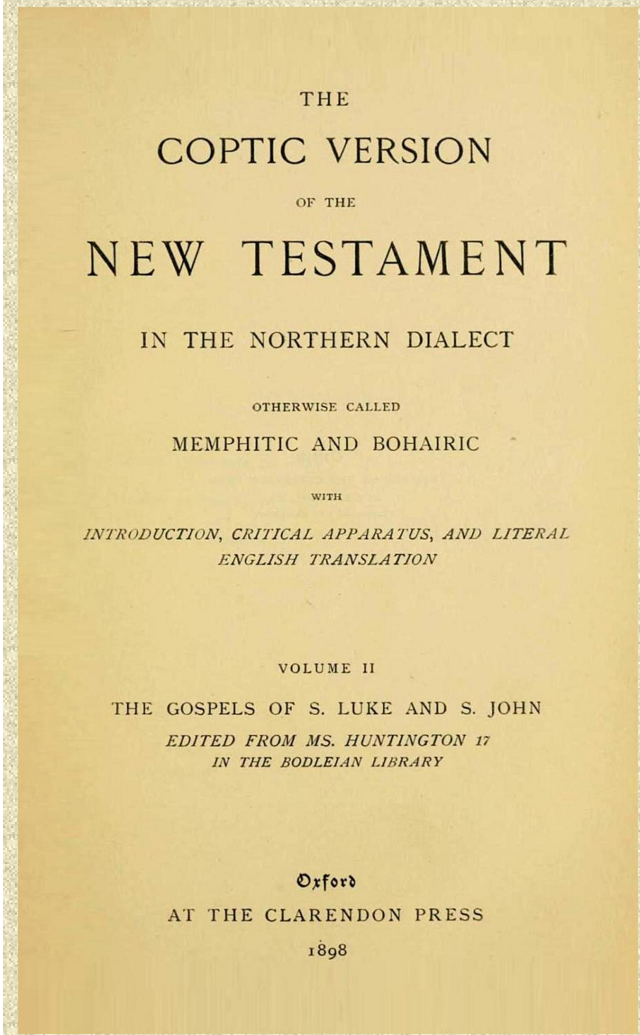
1898

The Coptic Version of the New Testament in the Northern Dialect otherwise called Memphitic and Bohairic (Vol. 2)

Oxford: Clerendon Press

George W. Horner

and God (indef. art.) was the Word



THE

COPTIC VERSION

OF THE

NEW TESTAMENT

IN THE NORTHERN DIALECT

OTHERWISE CALLED

MEMPHITIC AND BOHAIRIC

WITH

INTRODUCTION, CRITICAL APPARATUS, AND LITERAL ENGLISH TRANSLATION

VOLUME II

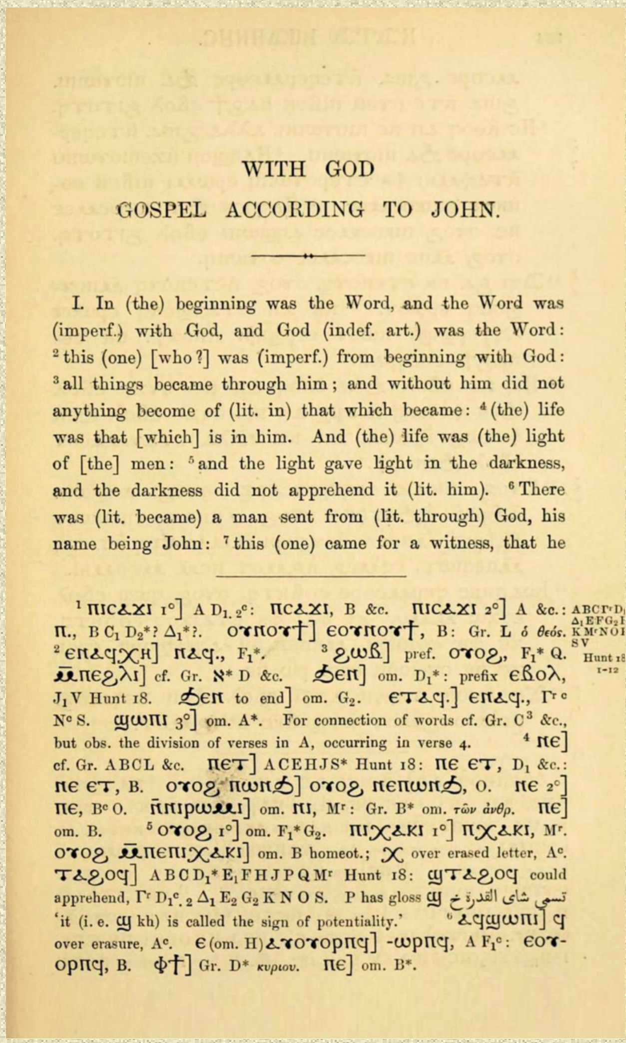
THE GOSPELS OF S. LUKE AND S. JOHN

EDITED FROM MS. HUNTINGTON 17 IN THE BODLEIAN LIBRARY

Oxford

AT THE CLARENDON PRESS

1898



WITH GOD

GOSPEL ACCORDING TO JOHN.

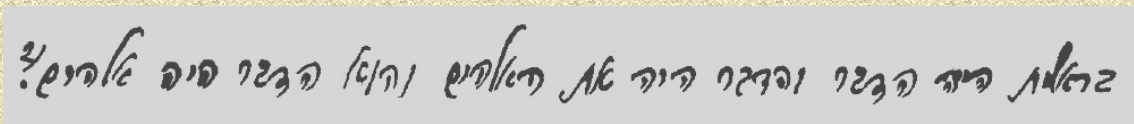
I. In (the) beginning was the Word, and the Word was (imperf.) with God, and God (indef. art.) was the Word: [2] this (one) [who?] was (imperf.) from beginning with God: [3] all things became through him; and without him did not anything become of (lit. in) that which became: [4] (the) life was that [which] is in him. And (the) life was (the) light of [the] men: [5] and the light gave light in the darkness, and the darkness did not apprehend it (lit. him). [6] There was (lit. became) a man sent from (lit. through) God, his name being John: [7] this (one) came for a witness, that he

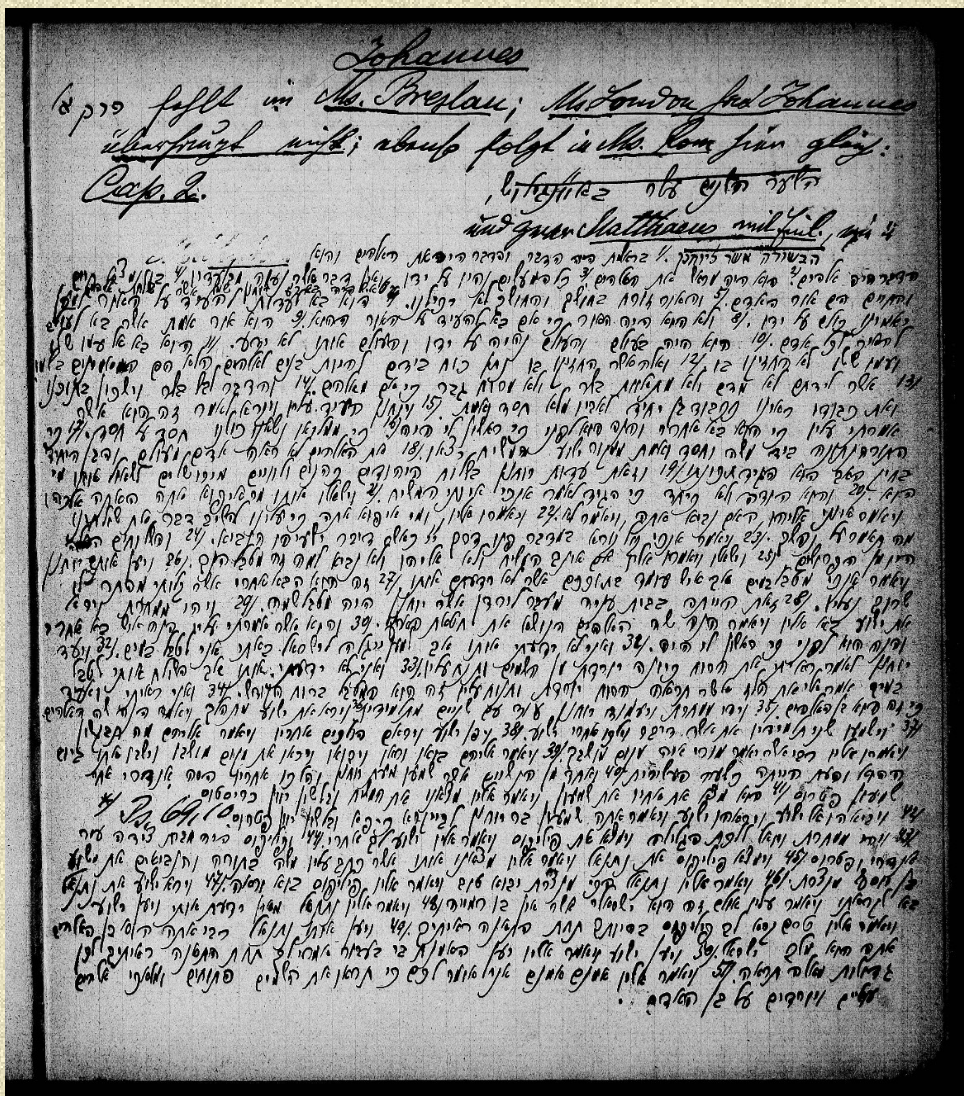
https://archive.org/details/copticversionofn01hornuoft

~1900
MSS Hebr. 8° 751
Jerusalem, Israel: The National Library of Israel
Ed. **Zeev Poznansky** (זאב פוזננסקי)

and this Word was a god

בראשית היה הדבר והדבר היה את האלהים והאו הדבר היה אלהים





Johannes

https://www.nli.org.il/en/manuscripts/NNL_ALEPH000041287/NLI (p. 264)

40

1901

The Testament of Jesus

(a harmony of the 4 Gospels with many quotations of the OT)

Watford: C. W. Hillyear

Edward Vaughan Kenealy



and the Word was a God, and the Word was the sacred Spirit of God

THE

TESTAMENT

OF

JESUS.

BY

KENEALY

THE TWELFTH MESSENGER OF GOD.

Neither by offerings, nor sacrifice, nor incense, nor gifts,
Nor libations poured upon the altar :
By love alone, and a life made beautiful by truth,
Is God in heaven worshipped.
For he is a pure spirit,
And delighteth not in things of earth.
The works of mercy, love, and charity,
The diffusion among men of that which is divine,
The exercise of justice and humanity to all creatures,
These are the offerings dear to God.

FO-HI.

WATFORD :
C. W. HILLYEAR, 223 ST. ALBAN'S ROAD.
1901.

CHAPTER II.

And it shall come to pass, that whosoever will not hearken to my words which he shall speak in my name, I will require it of him. 12 And the multitudes asked him, saying, What shall we do then ? He answered and said unto them, He that hath two coats, let him give to him that hath none ; and he that hath food, let him do likewise. 13 Then came publicans also to be baptized, and said unto him, Master, what shall *we* do ? And he said unto them, Exact no more than that which is appointed you. 14 And the soldiers likewise demanded of him, saying, What shall *we* do ? And he said unto them, Do violence to no man, neither trouble any man wrongfully ; and be content with your pay. 15 And as the people were in expectation, and all men dialogued in their hearts of John, whether he were the Christ ; the Jews sent priests and Levites from Jerusalem to ask him, Who art thou ? 16 John answered them, saying, In the beginning was the Word, and the Word was a God, and the Word was the sacred Spirit of God. This same was in the beginning with God. 17 All things were made by it ; and without it was not any thing made that is. In it was life ; and the life was the light of men. And the light shineth in darkness ; and the darkness comprehendeth it not. 18 This also is the sacred Spirit, of whom it hath been written by the priest of old,

The Lord possessed me in the beginning of his way,—
before his works of ancient time.
I was set up for everlasting,— from the beginning, before
the earth was.
When there were no seas, I was brought forth ;
When there were no fountains of waters.
Before the mountains were founded,—before the hills
was I brought forth.
While as yet he had not made the earth, nor the clouds,
Nor the highest parts of the dust of the world.
When he prepared the heavens, I was there :
When he described a circle on the face of the deeps :
When he established the clouds above :—when he
strengthened the fountains of the waters :
When he gave to the sea his decree,—that the waters
should not pass his commandment ;
When he fixed the foundations of the earth :

https://archive.org/details/testamentofjesus00kenerich

41

1901

"St John's Gospel and the Logos"

Zeitschrift für die neuetestamentliche Wissenschaft (Vol. 2, p. 13-25)

Giessen: J. Ricker'sche Verlagsbuchhandlung (Alfred Töpelmann)

Antonius Nicholas Jannaris

Now the utterance was *made* unto God, and was a god.

Zeitschrift

für die

neutestamentliche Wissenschaft

und

die Kunde des Urchristentums

herausgegeben von

DR. ERWIN PREUSCHEN

Zweiter Jahrgang

1901

GIESSEN

J. Ricker'sche Verlagsbuchhandlung

(Alfred Töpelmann)

1901.

[1] Ἐν ἀρχῇ ἦν ὁ λόγος. καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν καὶ θεὸς ἦν. ὁ λόγος [2] οὗτος* ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. [3] πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν. ὃ γέγονεν [4] ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. [5] καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

[6] Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ· ὄνομα αὐτῷ Ἰωάννης. [7] οὗτος ἦλθεν εἰς μαρτυρίαν (ἵνα μαρτυρήσῃ περὶ τοῦ Φωτός), ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. [8] οὐκ ἦν ἐκεῖνος τὸ Φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός [9] ἦν.** τὸ Φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον, [10] ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. [11] εἰς τὰ ἴδια ἦλθε καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. [12] ὅσοι δὲ ἔλαβον αὐτὸν ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· [13] οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. [14] καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ.

[1] "In the beginning was the utterance. Now the utterance was *made* unto God, and was a god. This [2] utterance was in the beginning *made* unto God. [3] All things came into being through it and without it not a thing came into being. That which is come into being, [4] therein was life and the life was the light of mankind. [5] And the light is shining in the darkness and the darkness hath not overtaken it.

[6] There appeared a man sent from God: his name was John. [7] The same came for declaration (to declare *things* concerning the Light), so that all may become believers through him. [8] He was not the Light, but was (came) to declare *things* concerning the Light. [9] The true Light that illuminateth every man coming into the world [10] was in the world, and the world came into being through him, and *yet* the world recognised him not. [11] He came into his own home and his own *people* received him not. [12] But as many as received him, to them gave he authority to become God's children for those which believe in his name; [13] which were born not through bloodshed nor through the will of the flesh nor through the will of man, but from God. [14] And the mandate became flesh and lodged in us, and *so* we beheld his (the Light's) glory."

* This is one of the numerous instances of mispunctuation and consequent misinterpretation in the New Testament, especially in St John.

** Another instance of the editorial misreadings found in St John.

p. 24, 25

https://zenodo.org/record/2119469#.XNBSRripUnh

42

1905

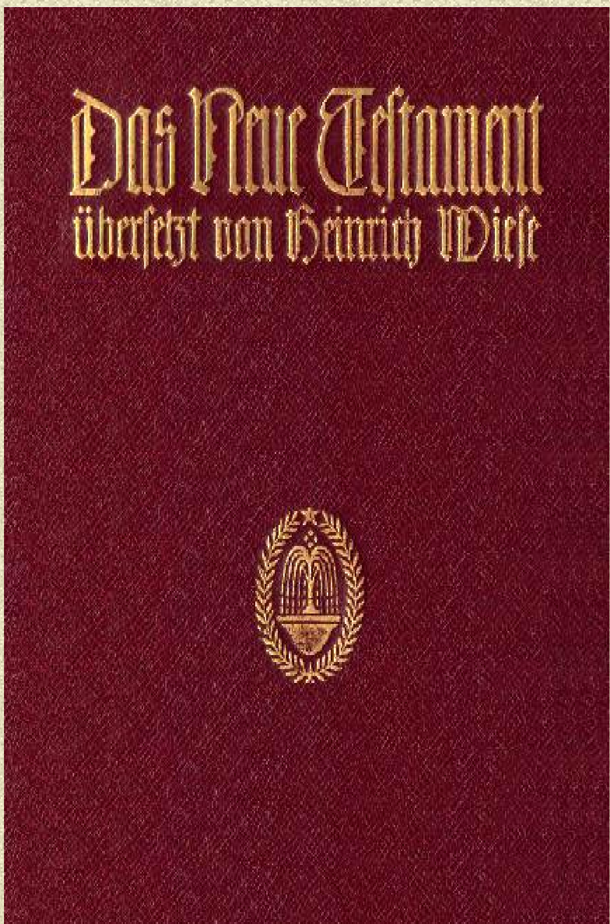
Das Neue Testament unsers Herrn und Heilandes Jesus Christus, überseht und mit Anmerkungen begleitet

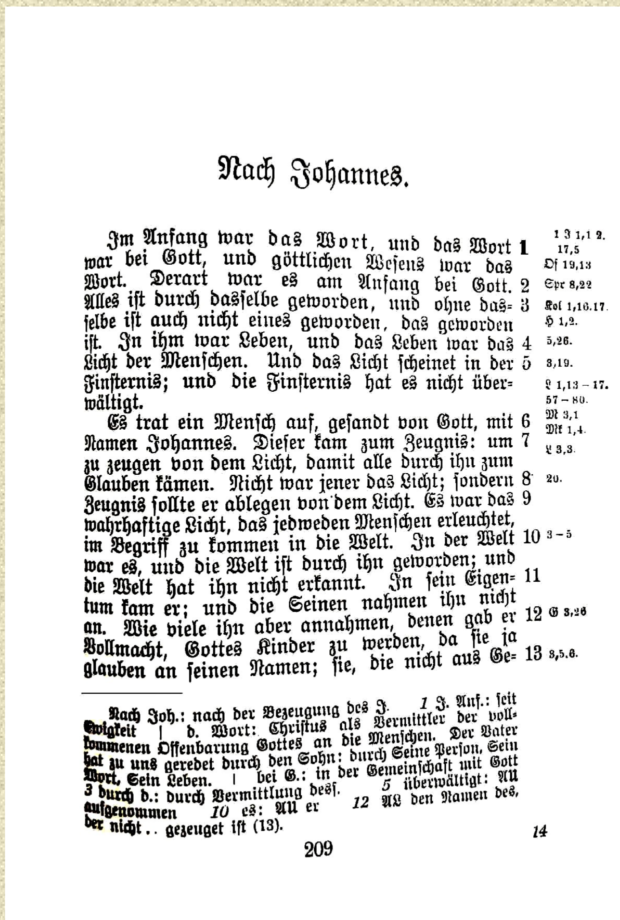
Berlin: Martin Warneck

Heinrich Wiese

and divine being was the Word

und göttlichen Wesens war das Wort





Nach Johannes.

Im Anfang war das Wort, und das Wort war bei Gott, und göttlichen Wesens war das Wort. Derart war es am Anfang bei Gott. Alles ist durch dasselbe geworden, und ohne dasselbe ist auch nicht eines geworden, das geworden ist. In ihm war Leben, und das Leben war das Licht der Menschen. Und das Licht scheinet in der Finsternis; und die Finsternis hat es nicht überwältigt.

Es trat ein Mensch auf, gesandt von Gott, mit Namen Johannes. Dieser kam zum Zeugnis: um zu zeugen von dem Licht, damit alle durch ihn zum Glauben kämen. Nicht war jener das Licht; sondern Zeugnis sollte er ablegen von dem Licht. Es war das wahrhaftige Licht, das jedweden Menschen erleuchtet, im Begriff zu kommen in die Welt. In der Welt war es, und die Welt ist durch ihn geworden; und die Welt hat ihn nicht erkannt. In sein Eigentum kam er; und die Seinen nahmen ihn nicht an. Wie viele ihn aber annahmen, denen gab er Vollmacht, Gottes Kinder zu werden, da sie ja glauben an seinen Namen; sie, die nicht aus Ge-

1 J 1,1 2. 17,5 | Of 19,13 | Spr 8,22 | Kol 1,16.17. H 1,2. | 5,26. | 3,19. | L 1,13 – 17. 57 – 80. | Mt 3,1 | Mk 1,4. | L 3,3. | 20. | 3 – 5 | G 3,26 | 3,5.6.

Nach Joh.: nach der Bezeugung des J. 1 J. Anf.: seit Ewigkeit | d. Wort: Christus als Vermittler der vollkommenen Offenbarung Gottes an die Menschen. Der Vater hat zu uns geredet durch den Sohn: durch Seine Person, Sein Wort, Sein Leben. | bei G.: in der Gemeinschaft mit Gott 3 durch d.: durch Vermittlung dess. 5 überwältigt: AU aufgenommen 10 es: AU er 12 AL den Namen des, der nicht .. gezeuget ist (13).

14

209

43

1908

The Messages of Jesus according to the Gospel of John; the discourses of Jesus in the Fourth Gospel, Arranged, Analyzed and Freely Rendered in Paraphrase (Vol. 10)

Frank K. Sanders – Charles F. Kent (Ed.)

New York: Charles Scribner's Sons

James Stevenson Riggs

He who has been to us the Revealer of God
has existed from all eternity in communion with God,
and is himself essentially divine.

The Messages of the Bible

THE MESSAGES OF JESUS ACCORDING TO THE GOSPEL OF JOHN

THE DISCOURSES OF JESUS IN THE FOURTH GOSPEL, ARRANGED, ANALYZED AND FREELY RENDERED IN PARAPHRASE

BY

JAMES STEVENSON RIGGS, D.D.
Professor of Biblical Criticism in Auburn Theological Seminary

NEW YORK
CHARLES SCRIBNER'S SONS
1908

may be their relation to Jesus or to John, are certainly not speculative constructions in support of a Logos theorem.

Prologue substance of the history

(2) That the three leading ideas of the prologue are the substance respectively of the three facts developed simultaneously in the history. These three facts are: The Messiahship of Jesus, the blind and pitiful rejection of him by the Jews, and the response made to him in faith by those whose spiritual desires or whose sense of need caused them to listen to his gracious message. As the story unfolds we come to see even more clearly how fully Jesus has interpreted to us the holiness and love of God, and by this very interpretation shown himself to be the Messiah. We also can watch the deepening antagonism of the capital, and note as well the answer to his call of those who "knew his voice."

II

THE PROLOGUE (1:1–18)

Relation of the Word to God and creation (1–4)

He who has been to us the Revealer of God has existed from all eternity in communion with God, and is himself essentially divine. He is so identified with God in reference to creation that it is possible to say that all things without exception came into being through his cooperation. Creation itself has the stamp of the Messiah upon it.

44

1908

Die Schriften des Neuen Testaments

neu übersetzt und für die Gegenwart erklärt (Vol. 2)

red. Johannes Weiß, Göttingen: Vandenhoeck & Ruprecht

translator the Gospel of John in this work:

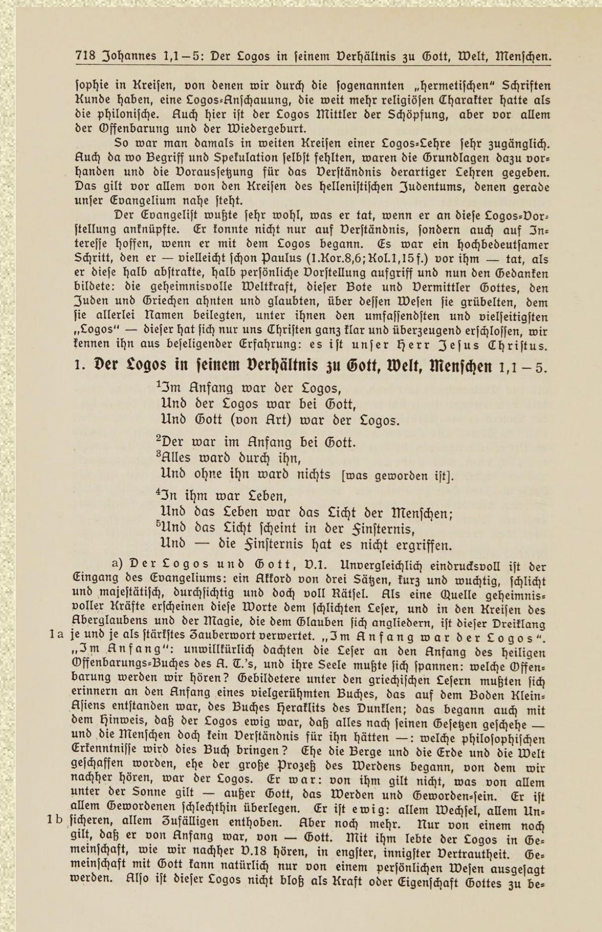
Wilhelm Heitmüller



and god (of a kind) was the Logos

und Gott (von Art) war der Logos





718 Johannes 1,1–5: Der Logos in seinem Verhältnis zu Gott, Welt, Menschen.

sophie in Kreisen, von denen wir durch die sogenannten „hermetischen" Schriften Kunde haben, eine Logos-Anschauung, die weit mehr religiösen Charakter hatte als die philonische. Auch hier ist der Logos Mittler der Schöpfung, aber vor allem der Offenbarung und der Wiedergeburt.

So war man damals in weiten Kreisen einer Logos-Lehre sehr zugänglich. Auch da wo Begriff und Spekulation selbst fehlten, waren die Grundlagen dazu vorhanden und die Voraussetzung für das Verständnis derartiger Lehren gegeben. Das gilt vor allem von den Kreisen des hellenistischen Judentums, denen gerade unser Evangelium nahe steht.

Der Evangelist wußte sehr wohl, was er tat, wenn er an diese Logos-Vorstellung anknüpfte. Er konnte nicht nur auf Verständnis, sondern auch auf Interesse hoffen, wenn er mit dem Logos begann. Es war ein hochbedeutsamer Schritt, den er — vielleicht schon Paulus (1.Kor.8,6; Kol.1,15f.) vor ihm — tat, als er diese halb abstrakte, halb persönliche Vorstellung aufgriff und nun den Gedanken bildete: die geheimnisvolle Weltkraft, dieser Bote und Vermittler Gottes, den Juden und Griechen ahnten und glaubten, über dessen Wesen sie grübelten, dem sie allerlei Namen beilegten, unter ihnen den umfassendsten und vielseitigsten „Logos" — dieser hat sich nur uns Christen ganz klar und überzeugend erschlossen, wir kennen ihn aus beseligender Erfahrung: es ist unser Herr Jesus Christus.

1. Der Logos in seinem Verhältnis zu Gott, Welt, Menschen 1,1–5.

[1]Im Anfang war der Logos,
Und der Logos war bei Gott,
Und Gott (von Art) war der Logos.

[2]Der war im Anfang bei Gott.
[3]Alles ward durch ihn,
Und ohne ihn ward nichts [was geworden ist].

[4]In ihm war Leben,
Und das Leben war das Licht der Menschen;
[5]Und das Licht scheint in der Finsternis,
Und — die Finsternis hat es nicht ergriffen.

a) Der Logos und Gott, V.1. Unvergleichlich eindrucksvoll ist der Eingang des Evangeliums: ein Akkord von drei Sätzen, kurz und wuchtig, schlicht und majestätisch, durchsichtig und doch voll Rätsel. Als eine Quelle geheimnisvoller Kräfte erscheinen diese Worte dem schlichten Leser, und in den Kreisen des Aberglaubens und der Magie, die dem Glauben sich angliedern, ist dieser Dreiklang je und je als stärkstes Zauberwort verwertet. „Im Anfang war der Logos". „Im Anfang": unwillkürlich dachten die Leser an den Anfang des heiligen Offenbarungs-Buches des A. T.'s, und ihre Seele mußte sich spannen: welche Offenbarung werden wir hören? Gebildetere unter den griechischen Lesern mußten sich erinnern an den Anfang eines vielgerühmten Buches, das auf dem Boden Klein-Asiens entstanden war, des Buches Heraklits des Dunklen; das begann auch mit dem Hinweis, daß der Logos ewig war, daß alles nach seinen Gesetzen geschehe — und die Menschen doch kein Verständnis für ihn hätten —: welche philosophischen Erkenntnisse wird dies Buch bringen? Ehe die Berge und die Erde und die Welt geschaffen worden, ehe der große Prozeß des Werdens begann, von dem wir nachher hören, war der Logos. Er war: von ihm gilt nicht, was von allem unter der Sonne gilt — außer Gott, das Werden und Geworden-sein. Er ist allem Gewordenen schlechthin überlegen. Er ist ewig: allem Wechsel, allem Unsicheren, allem Zufälligen enthoben. Aber noch mehr. Nur von einem noch gilt, daß er von Anfang war, von — Gott. Mit ihm lebte der Logos in Gemeinschaft, wie wir nachher V.18 hören, in engster, innigster Vertrautheit. Gemeinschaft mit Gott kann natürlich nur von einem persönlichen Wesen ausgesagt werden. Also ist dieser Logos nicht bloß als Kraft oder Eigenschaft Gottes zu be-

https://archive.org/details/dieschriftendesn0002unse

45

1908

Hand-Commentar zum Neuen Testament.
Vierter Band (Erste Abteilung): Evangelium des Johannes

Tübingen: J. C. B. Möhr

Heinrich Julius Holtzmann



and a divine being was the Logos

und göttlichen Wesens war der Logos

HAND-COMMENTAR

ZUM

NEUEN TESTAMENT

BEARBEITET VON

PRIVATDOZENT LIC. W. **BAUER** IN MARBURG,
PROFESSOR D. **H. J. HOLTZMANN** IN BADEN-BADEN,
† GEH. KIRCHENRAT PROFESSOR D. **R. A. LIPSIUS** IN JENA,
PROFESSOR D. **P. W. SCHMIEDEL** IN ZÜRICH,
PROFESSOR D. **H. von SODEN** IN BERLIN,
PRIVATDOZENT LIC. DR. **HANS WINDISCH** IN LEIPZIG.

Vierter Band.

Erste Abteilung.

Evangelium des Johannes.

Bearbeitet von **H. J. Holtzmann.**

Dritte, neubearbeitete Auflage,

besorgt von **W. Bauer.**

Tübingen.
Verlag von J. C. B. Mohr (Paul Siebeck).
1908.

und göttlichen Wesens war der Logos. [2] Dieser war im Anfang zu Gott hin. [3] Alles ist durch ihn geworden, und ohne ihn ist auch nicht

Evglien 231; nach Kr I 398 dagegen die Zeitform der geschichtlichen Erzählung) *der Logos.* Da übrigens an betonter Stelle nicht ὁ λόγος, sondern ἐν ἀρχῇ steht (wie später auch πρὸς τὸν θεόν und θεός), so liegt die zu machende Mitteilung nicht etwa darin, dass es einen Logos gibt, sondern sie erfolgt „an solche, die ihn voraussetzen, die aber hören sollen, was er ist" (Hrk, ZThK II 217). Solche Verfolgung des zeitlich Geschehenen bis zurück in seine vorweltlichen Ursprünge dient übrigens nur als Vorbereitung zu dem sofort zu entrollenden Gemälde von dem Wirken des λόγος ἔνσαρκος auf einem bestimmten Punkte des Schauplatzes irdischer Geschichte. Dazu eben bildet das weiter ausgreifende Verhältnis des λόγος ἄσαρκος zu Welt und Menschheit überhaupt nur ein wesentlich analog verlaufendes Vorspiel. Eine erste Frage betrifft hier die Beziehung des Logos zu demjenigen Subjekte, welchem sonst Vorweltlichkeit, bzw. Ewigkeit, allein zuzukommen schien, zu Gott. Diese Beziehung ist nun auf keinen Fall als ein feindlich abgekehrtes, ja nicht einmal als ein gleichgültig ruhendes Verhältnis zu fassen, sondern *der Logos war zu Gott hin.* Das die Bezogenheit des Logos auf Gott unter den Gesichtspunkt eines tätigen und lebendigen Gemeinschaftsverkehrs stellende πρός (wie I Joh 1 2, vgl. Mc 9 19 πρὸς ὑμᾶς) geht über das, nur räumliches Beisammensein aussagende, sonst parallele παρὰ τῷ πατρί 8 38 17 5 (J Sir 1 1 παρὰ κυρίου καὶ μετ' αὐτοῦ, Prv 8 27 συνπαρήμην αὐτῷ 8 30 ἤμην παρ' αὐτῷ, Sap 9 4 πάρεδρος) hinaus (so Ws geg. Calm) und ist Voraussetzung für παρὰ τοῦ θεοῦ 6 46. Es will also nicht den Logos als „nur eine Relation in der Gottheit selbst" charakterisieren (Kr I 388 393 f. 395 432). Von der Aussage über die intime Beziehung des Logos zu Gott geht der dritte der in ruhigem Fortschritt sich aneinander reihenden Sätze zu dem wichtigsten und abschliessenden Moment über, nämlich zu dem ursprünglichen Wesen des Logos, und weil darauf der Ton liegt, steht θεός, wiewohl Prädikat, nachdrücklich, wie 4 24, voran: *und* gerade *göttlichen Wesens* selbst *war der Logos.* Wäre θεός artikuliert, so würde teils Versuchung bestehen, es als Subjekt zu fassen, teils würde, bei prädikativer Fassung, das schlechthinige Zusammenfallen beider Begriffe, also das Gegenteil von dem ausgesagt sein, was der Verf. aussprechen wollte. So aber beschränkt sich dieser, jede Ausführung, die über notwendig Gebotenes hinausginge, vermeidend, auf wenige, deutlich in Sicht tretende Striche, um nach diesen drei feierlichen Akkorden das Spiel der Tonverschlingungen beginnen zu lassen mit Wiederaufnahme des mittleren Gedankens, da er ja vom Logos nicht sowohl nach oben zu Gott empor, als vielmehr zur Welt herabführen will, mithin durch den dritten Satz, auf dessen Inhalt übrigens οὗτος zurückgreift, im natürlichen Fortschritt seiner Gedanken eigentlich gehemmt war. Aus dem ersten Satz aber findet ἐν ἀρχῇ Aufnahme, und wird auf solche Weise der ganze Inhalt von 1 zusammengedrängt in **2** (solchergestalt, als selbst Gottwesen, war der Logos im Anfang zu Gott hin), damit zugleich aber ein Uebergang für die weitere Entwickelung gewonnen. Diese macht uns **3** sofort mit dem wirksamsten Grund der ganzen Unterscheidung von Gott und Logos bekannt, da nur vermöge einer solchen das Dasein sämtlicher endlichen, geschaffenen Wesen (πάντα, dagegen τὰ πάντα in den Sachparallelen I Kor 8 6 Kol 1 16 das Universum) erklärbar erscheint: der schlechthin überweltliche Gott wirkt durch die Mittelursache des Logos, der damit als Offenbarungsorgan und Schöpfungsprinzip gekennzeichnet ist. Entsprechend dem hebr. Parallelismus anti-

https://archive.org/details/handcommentarzum0004unse_pt01

46

1908

Jesus im Urteil der Jahrhunderte.
Die bedeutendsten Auffassungen Jesu in
Theologie, Philosophie, Literatur und Kunst bis zur Gegenwart

Leipzig-Berlin: B. G. Teubner

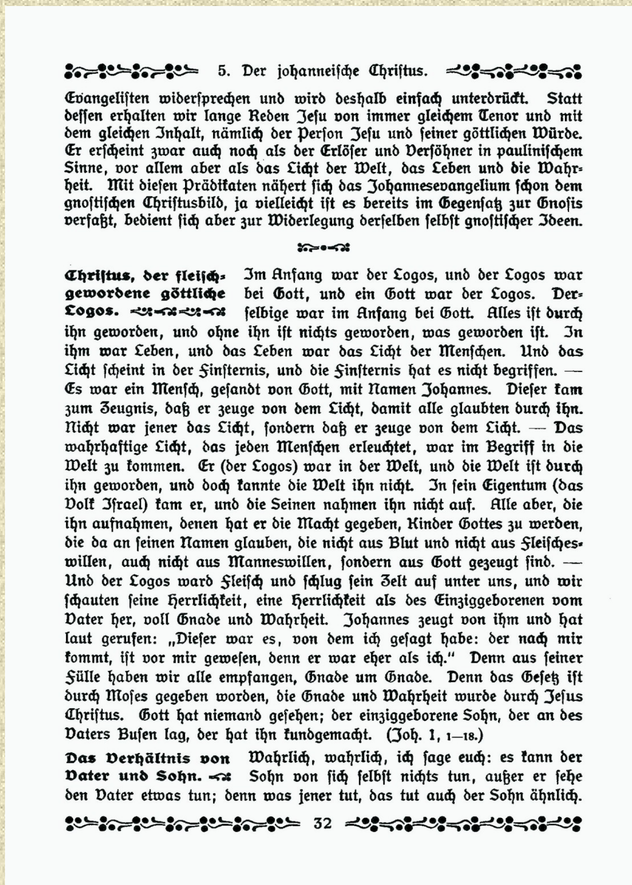
Gustav Pfannmüller



and a god was the Logos

und ein Gott war der Logos





5. Der johanneische Christus.

Evangelisten widersprechen und wird deshalb einfach unterdrückt. Statt dessen erhalten wir lange Reden Jesu von immer gleichem Tenor und mit dem gleichen Inhalt, nämlich der Person Jesu und seiner göttlichen Würde. Er erscheint zwar auch noch als der Erlöser und Versöhner in paulinischem Sinne, vor allem aber als das Licht der Welt, das Leben und die Wahrheit. Mit diesen Prädikaten nähert sich das Johannesevangelium schon dem gnostischen Christusbild, ja vielleicht ist es bereits im Gegensatz zur Gnosis verfaßt, bedient sich aber zur Widerlegung derselben selbst gnostischer Ideen.

Christus, der fleischgewordene göttliche Logos. Im Anfang war der Logos, und der Logos war bei Gott, und ein Gott war der Logos. Derselbige war im Anfang bei Gott. Alles ist durch ihn geworden, und ohne ihn ist nichts geworden, was geworden ist. In ihm war Leben, und das Leben war das Licht der Menschen. Und das Licht scheint in der Finsternis, und die Finsternis hat es nicht begriffen. — Es war ein Mensch, gesandt von Gott, mit Namen Johannes. Dieser kam zum Zeugnis, daß er zeuge von dem Licht, damit alle glaubten durch ihn. Nicht war jener das Licht, sondern daß er zeuge von dem Licht. — Das wahrhaftige Licht, das jeden Menschen erleuchtet, war im Begriff in die Welt zu kommen. Er (der Logos) war in der Welt, und die Welt ist durch ihn geworden, und doch kannte die Welt ihn nicht. In sein Eigentum (das Volk Israel) kam er, und die Seinen nahmen ihn nicht auf. Alle aber, die ihn aufnahmen, denen hat er die Macht gegeben, Kinder Gottes zu werden, die da an seinen Namen glauben, die nicht aus Blut und nicht aus Fleischeswillen, auch nicht aus Manneswillen, sondern aus Gott gezeugt sind. — Und der Logos ward Fleisch und schlug sein Zelt auf unter uns, und wir schauten seine Herrlichkeit, eine Herrlichkeit als des Einziggeborenen vom Vater her, voll Gnade und Wahrheit. Johannes zeugt von ihm und hat laut gerufen: „Dieser war es, von dem ich gesagt habe: der nach mir kommt, ist vor mir gewesen, denn er war eher als ich." Denn aus seiner Fülle haben wir alle empfangen, Gnade um Gnade. Denn das Gesetz ist durch Moses gegeben worden, die Gnade und Wahrheit wurde durch Jesus Christus. Gott hat niemand gesehen; der einziggeborene Sohn, der an des Vaters Busen lag, der hat ihn kundgemacht. (Joh. 1, 1—18.)

Das Verhältnis von Vater und Sohn. Wahrlich, wahrlich, ich sage euch: es kann der Sohn von sich selbst nichts tun, außer er sehe den Vater etwas tun; denn was jener tut, das tut auch der Sohn ähnlich.

32

https://archive.org/details/jesusimurteilder0000pfan

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1909

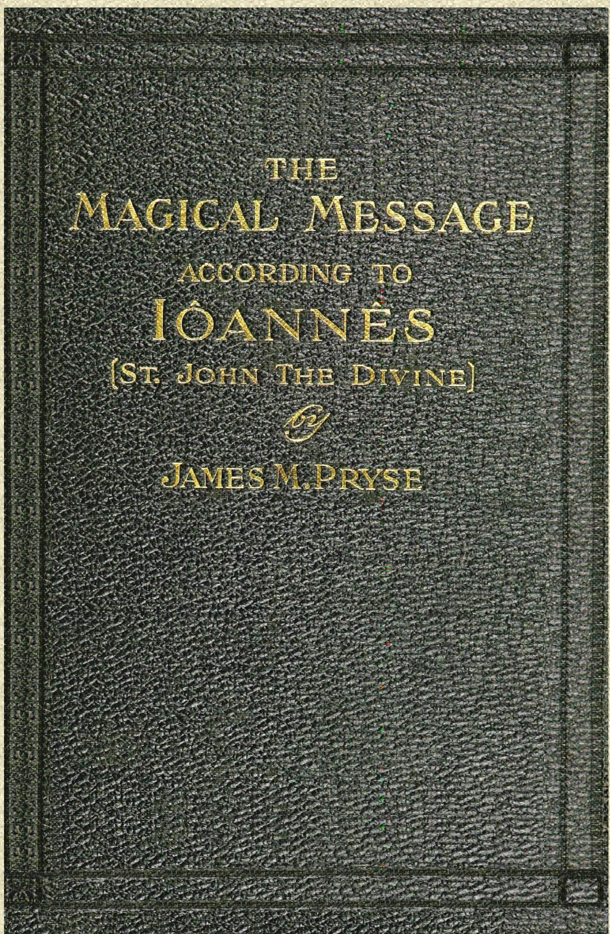
The Magical Message according to Iôannês (To kata Iōannon Euangelion); commonly called the Gospel according to [St.] John

New York: The Theosophical Publishing Company of New York

James M. Pryse



and the Thought was a God



The God,[1] and the Thought was a God.[2] This [God] it was who in a First-principle was in relation to The God. All [things][3] came into

Thought, which, impressed upon the primal substance (*archê*), is alike the pattern and the formative force of the universe. It is, therefore, the Archetypal World, containing the Ideas or Souls of all things. The Logos and the Absolute Principle (*archê*) are the two aspects of the One.

[1] Gr. *ho theos*, probably from the older form *Zeus* — the Father of the Gods and of men; but still not Absolute Deity, the Unmanifested, the incognizable "Only One." "The God" is a collective term for all in the purely spiritual worlds.

[2] Gr. *theos*, without the definite article, in contrast with *ho theos*, The God. The distinction is clearly indicated also in the preceding phrase (which is emphatically repeated), "in relation to The God," *pros ton theon*, where the preposition *pros* — though commonly translated "with," out of deference to theological notions and in defiance of Greek — has somewhat of an adversative force; in fact, it would be good Greek for "in spite of The God," while the rendering "with God" is untenable. In *Rom.* xv. 17 and *Heb.* ii. 17 the phrase is used, *ta pros ton theon*, "the [things] relating to The God." The conception in the text is unmistakably identical with that of Philo Judæus, who speaks of the Logos as "the Second God" (*De Somn.* i. 655) and makes him the synthesis of all the spiritual powers acting upon the kosmos. Hermês Trismegistos also (quoted approvingly by Lactantius, *Divin. Instit.* iv. 6) calls the Logos "the Second God"; he moreover makes the same distinction between *theos* and *ho theos*, calling the Logos "a God" to distinguish him from The God. Justin Martyr held the same view, using the term "Second God" (*deuteros theos*), and so did Origen.

[3] Gr. *panta*, all; here used absolutely, the whole kosmos.

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48

1910

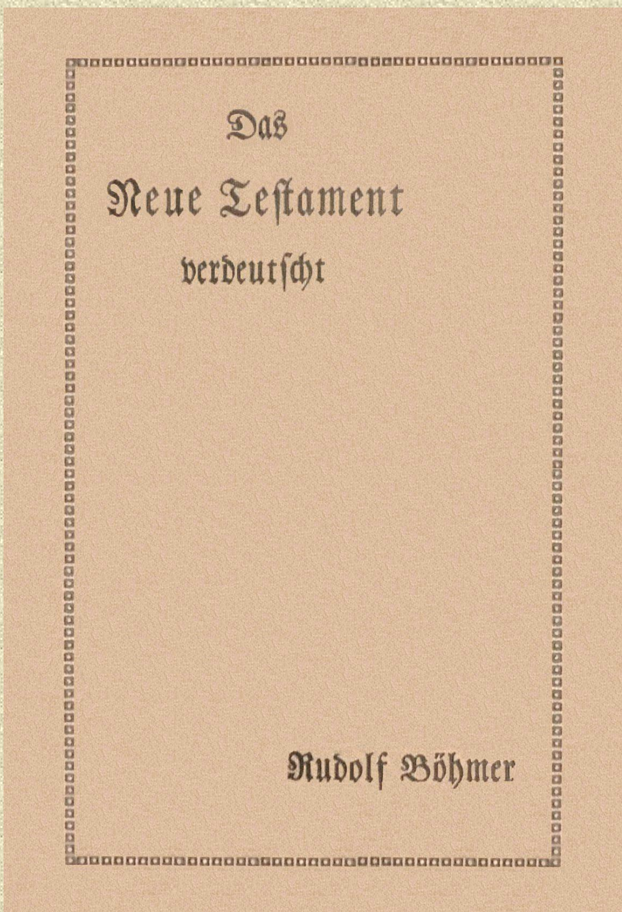
Das Neue Testament verdeutscht

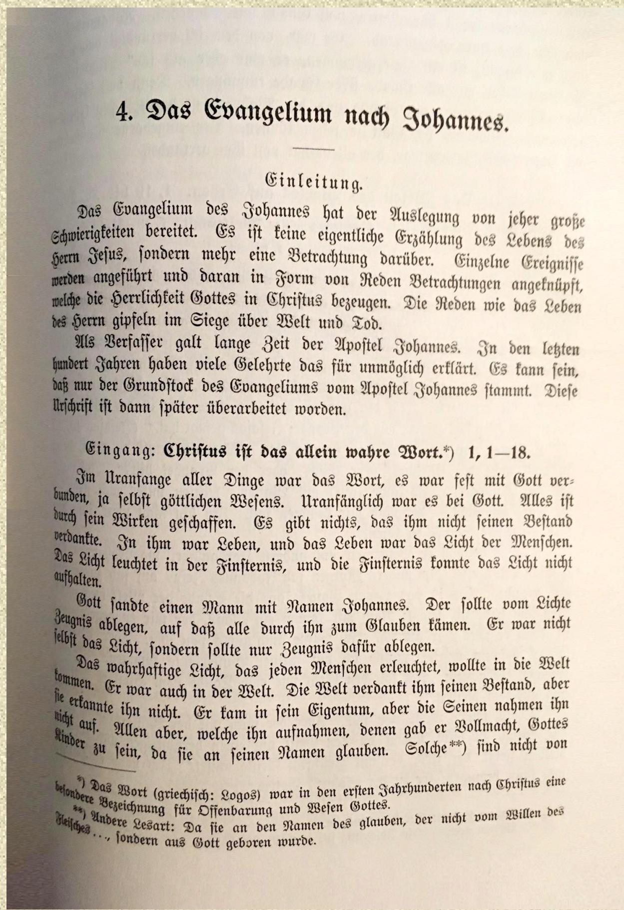
Stuttgart: Max Kielmann

Eduard Rudolf Böhmer

it was tightly bound up with God, yes, itself of divine being

es war fest mit Gott verbunden, ja selbst göttlichen Wesens





4. Das Evangelium nach Johannes.

Einleitung.

Das Evangelium des Johannes hat der Auslegung von jeher große Schwierigkeiten bereitet. Es ist keine eigentliche Erzählung des Lebens des Herrn Jesus, sondern mehr eine Betrachtung darüber. Einzelne Ereignisse werden angeführt und daran in Form von Reden Betrachtungen angeknüpft, welche die Herrlichkeit Gottes in Christus bezeugen. Die Reden wie das Leben des Herrn gipfeln im Siege über Welt und Tod.

Als Verfasser galt lange Zeit der Apostel Johannes. In den letzten hundert Jahren haben viele Gelehrte das für unmöglich erklärt. Es kann sein, daß nur der Grundstock des Evangeliums vom Apostel Johannes stammt. Diese Urschrift ist dann später überarbeitet worden.

Eingang: **Christus ist das allein wahre Wort.***) 1, 1—18.

Im Uranfange aller Dinge war das Wort, es war fest mit Gott verbunden, ja selbst göttlichen Wesens. Uranfänglich war es bei Gott. Alles ist durch sein Wirken geschaffen. Es gibt nichts, das ihm nicht seinen Bestand verdankte. In ihm war Leben, und das Leben war das Licht der Menschen. Das Licht leuchtet in der Finsternis, und die Finsternis konnte das Licht nicht aufhalten.

Gott sandte einen Mann mit Namen Johannes. Der sollte vom Lichte Zeugnis ablegen, auf daß alle durch ihn zum Glauben kämen. Er war nicht selbst das Licht, sondern sollte nur Zeugnis dafür ablegen.

Das wahrhaftige Licht, das jeden Menschen erleuchtet, wollte in die Welt kommen. Er war auch in der Welt. Die Welt verdankt ihm seinen Bestand, aber sie erkannte ihn nicht. Er kam in sein Eigentum, aber die Seinen nahmen ihn nicht auf. Allen aber, welche ihn aufnahmen, denen gab er Vollmacht, Gottes Kinder zu sein, da sie an seinen Namen glauben. Solche**) sind nicht von

*) Das Wort (griechisch: Logos) war in den ersten Jahrhunderten nach Christus eine besondere Bezeichnung für Offenbarung und Wesen Gottes.

**) Andere Lesart: Da sie an den Namen des glauben, der nicht vom Willen des Fleisches . . ., sondern aus Gott geboren wurde.

49

1911

The Coptic Version of the New Testament
in the Southern Dialect
otherwise called Sahidic and Thebaic (Vol. 3)
Oxford: Clerendon Press
George W. Horner

and [a] God was the word

THE

COPTIC VERSION

OF THE

NEW TESTAMENT

IN THE SOUTHERN DIALECT

OTHERWISE CALLED

SAHIDIC AND THEBAIC

WITH

CRITICAL APPARATUS LITERAL ENGLISH TRANSLATION REGISTER OF FRAGMENTS AND ESTIMATE OF THE VERSION

by G.W. Horner

VOLUME III

THE GOSPEL OF S. JOHN
REGISTER OF FRAGMENTS, ETC.
FACSIMILES

OXFORD
AT THE CLARENDON PRESS
MCMXI

GOSPEL ACCORDING TO JOHN

I. In the beginning was being the word, and the word was being with God, and [a] God was the word. [2] This in the beginning was being with (ϩⲁⲧⲛ̄) God. [3] All things became through him, and without him did not anything become: that which became [4] in him is the life, and the life is the light of the men. [5] And the light is enlightening in the darkness, and the darkness apprehended it not. 1. [6] There was a man having been sent from God, his name being Iōhannēs. [7] This (one) came for a witness, that he should bear witness

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ⲡⲉⲛⲧⲁϥϣⲱⲡⲉ that which became] om Bo (G₂) ⲡⲉⲛⲧ. ϩⲣⲁⲓ ⲛ̄ϩⲏⲧϥ̄ that which became in him] thus joined 1 ep &c 109 28¹ 48¹, A vid C*D G* vid L O* vid al, OL (abefffq vid) Fu, Syr g (2) c Arm cd, Naass h Perat h Valent ir Heracl Thdrt clem Clem Or Eus Cyr Hil .. ο γεγονεν. εν αυτω thus C³ &c, OL (c) Vg ed Bo Syr (gj) Arm Eth, Ign int Dial Did Ephr Chr Epiph Thdrt Thdor Nonn Thphl .. without punctuation ℵBΔ al

[4] ϩⲣ. ⲛ̄ϩ. in him] (c ?) &c 109 13¹ 28¹ 48¹ .. *by him* Arm ⲡⲉ is 1º] c &c 109 13¹ 28¹ 48¹, ℵD, OL (abcefffq), (Syr c) Eth, Valent ir Naass h Perat h Hil Aug .. ην AB &c, OL (g) Vg Bo Syr (gjh) Arm, Or Eus Chr Cyr Nonn Thdrt ⲁⲩⲱ and] 1 ep &c 13¹ 28¹, Arm .. *but* Eth ⲡⲉ is 2º] c &c 109 28¹ 48¹, Syr (c) Eth .. ην ℵ &c, OL (b) Arm ⲛ̄ⲛ̄ⲣ. of the men] 1 ep &c 109 13¹ (48¹) .. om B* .. *of men* Arm

[5] ⲁⲩⲱ and 1º] (c) &c 109 13¹ 28¹ 48¹ .. om Bo (F₁*G₂) .. *but* Eth ⲉϥⲣ̄(ϥ̄ⲣ̄ 108 .. ϥⲉⲣ 48¹). is enlightening] (c) &c 109, ℵAB &c, Arm cdd .. ⲛ̄ⲛⲉϥⲣ̄ *was enl.* 1 ep, Syr (c) Arm ⲡⲕ. the d.] 1 ep &c 109 48¹ .. om ⲡ *the* 13¹ ⲧⲁϩⲟϥ app. it (masculine)] (c) &c 109 13¹ 28¹ 48¹, Bo .. αυτο ℵAB &c, Syr (gc) .. αυτον H 13 al 4, OL (e) Thdrt clem .. *could not app. it* Bo (Γr D₁ c₂ Δ₁ E₂ K N O S V) .. *findeth it not* Eth

[6] ⲁϥϣ. lit. he became] c &c 1 ep 41 100 .. pref *and* Eth ⲉⲃ. ϩ. from] (c) &c 41, παρα ℵAB &c, *a* OL Syr (gc) Arm ⲡⲛⲟⲩⲧⲉ God] c &c 41 .. κυριου D* (d abs.) ⲉⲡ. ⲡⲉ his-being] 41 &c ..

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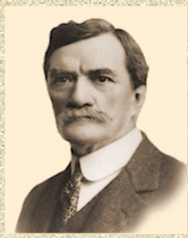
50

1913

The New Testament: A New Translation

New York: Hodder and Stoughton

James Moffatt



Logos was divine

THE

NEW TESTAMENT

A NEW TRANSLATION

BY

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HODDER AND STOUGHTON

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1913

THE GOSPEL ACCORDING TO

S. JOHN

CHAP.

1 THE Logos existed in the very beginning,
the Logos was with God,
the Logos was divine.
2 He was with God in the very beginning:
3 through him all existence came into being,
no existence came into being apart from him.
4 In him life lay,
and this life was the Light for men:
5 amid the darkness the Light shone,
but the darkness did not master it.

6 A man appeared, sent by God, 7 whose name was John: he came for the purpose of witnessing, to bear testimony to the Light, so that all men might believe by means of 8 him. He was not the Light; it was to bear testimony to the 9 Light that he appeared. The real Light, which enlightens every man, was coming then into the world:
10 he entered the world—
the world which existed through him—
yet the world did not recognize him;
11 he came to what was his own,
yet his own folk did not welcome him.

12 On those who have accepted him, however, he has conferred the right of being children of God, that is, on those who believe in his Name, 13 who owe this birth of theirs to God, not to human blood, nor to any impulse of the flesh or of man. 14 So the Logos became flesh and tarried among us; we have seen his glory—glory such as an only son enjoys from his father—seen it to be full of grace and reality. 15 (John testified to him with the cry, 'This was he of whom I said, my successor has taken precedence of me, for he preceded me.') 16 For we have all been receiving grace 17 after grace from his fulness; while the Law was given through Moses, grace and reality are ours through 18 Jesus Christ. Nobody has ever seen God, but God has been unfolded by the divine One, the only Son,* who lies upon the Father's breast.

19 Now here is John's testimony. When the Jews of Jerusalem despatched priests and Levites to 20 ask him, "Who are you?" he frankly confessed—he did not deny it, he frankly confessed, "I am not 21 the Christ." They asked him, "Then what are you? Elijah?" He said, "I am not." "Are you the Prophet?" "No," he an- 22 swered. "Then who are you?" they said; "tell us, so that we can give some answer to those who sent us. What have you to say for 23 yourself?" He said, "I am

* Although θεός ('the divine one') is probably more original than the variant reading υἱός, μονογενής (see ver. 14) requires some such periphrasis in order to bring out its full meaning here.

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1913

Jedermanns-Bibel:

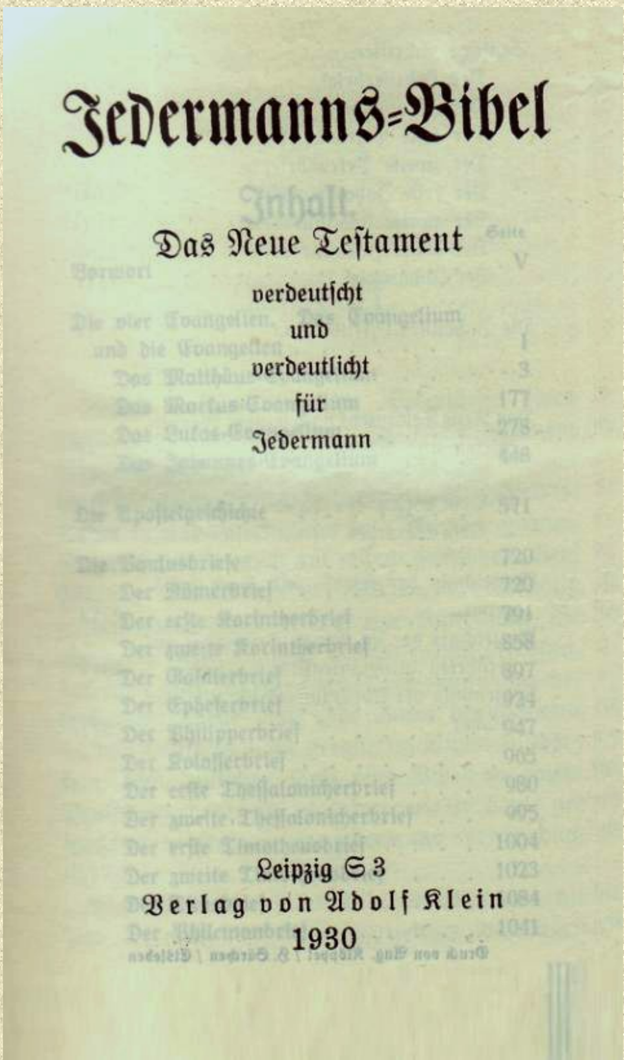
Das Neue Testament verdeutscht ubd verdeutlicht für Jedermann

Leipzig: Adolf Klein

Julius Böhmer??

and the Manifested-Mediator possessed a nature like God's

und der Offenbarer-Mittler hatte Gottes Art an sich



Jedermanns-Bibel

Das Neue Testament

verdeutscht

und

verdeutlicht

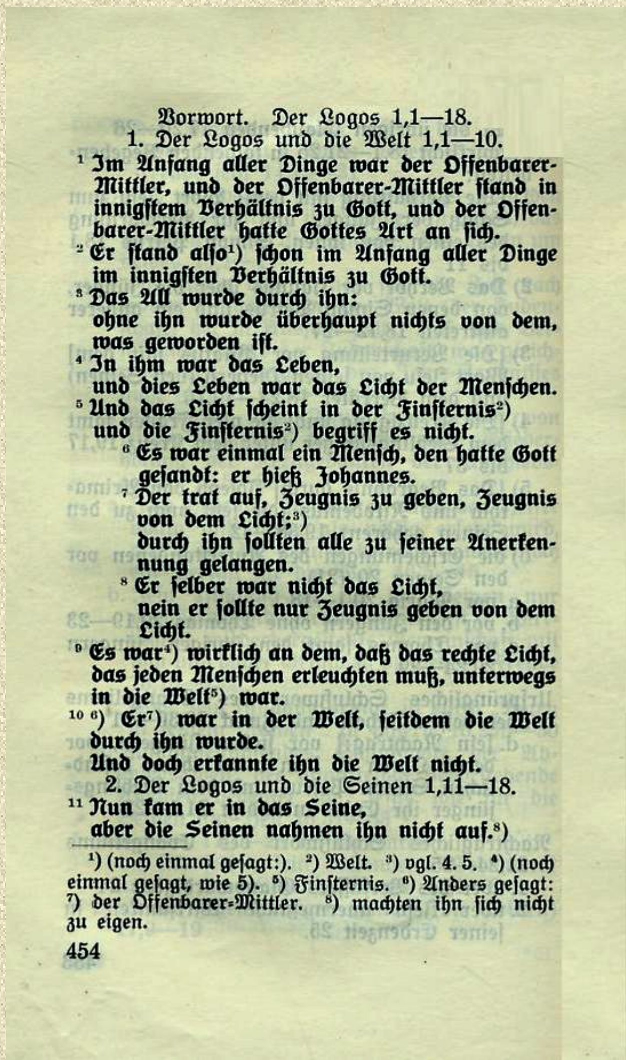
für

Jedermann

Leipzig S 3

Verlag von Adolf Klein

1930



Vorwort. Der Logos 1,1—18.

1. Der Logos und die Welt 1,1—10.

[1] **Im Anfang aller Dinge war der Offenbarer-Mittler, und der Offenbarer-Mittler stand in innigstem Verhältnis zu Gott, und der Offenbarer-Mittler hatte Gottes Art an sich.**

[2] **Er stand also[1]) schon im Anfang aller Dinge im innigsten Verhältnis zu Gott.**

[3] **Das All wurde durch ihn:**
ohne ihn wurde überhaupt nichts von dem, was geworden ist.

[4] **In ihm war das Leben,**
und dies Leben war das Licht der Menschen.

[5] **Und das Licht scheint in der Finsternis[2])**
und die Finsternis[2]) begriff es nicht.

[6] **Es war einmal ein Mensch, den hatte Gott gesandt: er hieß Johannes.**

[7] **Der trat auf, Zeugnis zu geben, Zeugnis von dem Licht;[3])**
durch ihn sollten alle zu seiner Anerkennung gelangen.

[8] **Er selber war nicht das Licht,**
nein er sollte nur Zeugnis geben von dem Licht.

[9] **Es war[4]) wirklich an dem, daß das rechte Licht, das jeden Menschen erleuchten muß, unterwegs in die Welt[5]) war.**

[10] **[6]) Er[7]) war in der Welt, seitdem die Welt durch ihn wurde.**
Und doch erkannte ihn die Welt nicht.

2. Der Logos und die Seinen 1,11—18.

[11] **Nun kam er in das Seine,**
aber die Seinen nahmen ihn nicht auf.[8])

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[1]) (noch einmal gesagt:). [2]) Welt. [3]) vgl. 4. 5. [4]) (noch einmal gesagt, wie 5). [5]) Finsternis. [6]) Anders gesagt: [7]) der Offenbarer-Mittler. [8]) machten ihn sich nicht zu eigen.

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1913

RAETO-ROMANCE

Das Neue Testament:
erste rätoromanische übersetzung von Jakob Bifrun, 1560.
Neudruck, mit einem Vorwort, einer Formenlehre
und einem Wörterverzeichnis Versehen von Theodor Gartner

Vertreter für den Buchhandel, Max Neimeyer, Halle

Theodor Gartner (German editor)

& dieu era aque uierf

& god was the word

GESELLSCHAFT FÜR ROMANISCHE LITERATUR
BAND 32

DAS NEUE TESTAMENT

ERSTE RÄTOROMANISCHE ÜBERSETZUNG

VON

JAKOB BIFRUN

1560

NEUDRUCK, MIT EINEM VORWORT, EINER FORMENLEHRE
UND EINEM WÖRTERVERZEICHNIS VERSEHEN

VON

THEODOR GARTNER

DRESDEN 1913
GEDRUCKT FÜR DIE GESELLSCHAFT FÜR ROMANISCHE LITERATUR

VERTRETER FÜR DEN BUCHHANDEL:
MAX NIEMEYER, HALLE a. S.

L'EVANGELI
ſeguond Ioannem.

Cap. I.

IL'g principi era l'g uierf, & l'g uierf era tiers Dieu, & dieu era aque uierf. 2. Aque era ilg principi tiers Dieu. 3. Tuottes chioſes ſun fattas três el, & ſainza el nun es fat ünguotta, aque chi es fat. 4. In el era la uitta, & la uitta era la liüſth della lieud, 5. & la liüſth liüſcha in la ſckiürezza, & la ſckiürezza nun l'ho pigliêda. 6. Er era ün hum tramis da Dieu, quæl hauaiua num Iohannes: 7. aquaiſt uen par teſtimuniaunza, par che dès pardütta de la liüſth, & par che tuots craieſſen três el. 8. El nun era aquella liüſth, mu el era tramis, par dêr pardütta a la liüſth. 9. Aquella era la uaira liüſth, la quæla chi igliümna ſcodün hum chi uain ilg muond. 10. El era ilg muond, & l'g muond es fat três el, & l'g muond nun l'g ho cunſchieu. 11. El es gnieu ilg ſieu, & l's ſes nulg haun arfschieu. 12. Mu tauns chi l'g haun arfschieu. Ad aquels hol do che poſſen duantêr filgs da Dieu, ad aquels, cun num, chi criaſſen in ſieu num. 13. Quæls chi nu ſun da ſaung, ne da la uoluntæd della chiarn, ne da la uoluntæd delg [306] hum, dimperſe ſun naſchieus da Dieu. 14. Et aquè uierf es fat chiarn, & ho afdô traunter nus: & nus hauain uîs la ſia glœrgia ſco da quel filg ſul genieu dalg bab: plain d'gracia & d'uardæt. 15. Ioãnes do pardütta da del & clamma dſchant: Aquaiſt era è da quæl ch'eau dſchaiua, quæl gniand ſieua mè, ho paſſo auaunt mè, per che chel era

7 par chel dès — 12 chi craieſſen in — 14 glœrgia ſco üna glœrgia da quel filg ſul genuieu.

Ed. of 1560:

L'g principi era l'g uierf, & l'g uierf era tiers dieu, & di-
eu era aque uierf. Aqüe era

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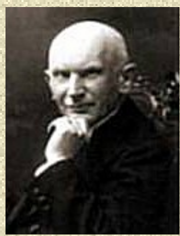
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1920

Das Neue Testament in die Sprache der Gegenwart (Ed. 1)

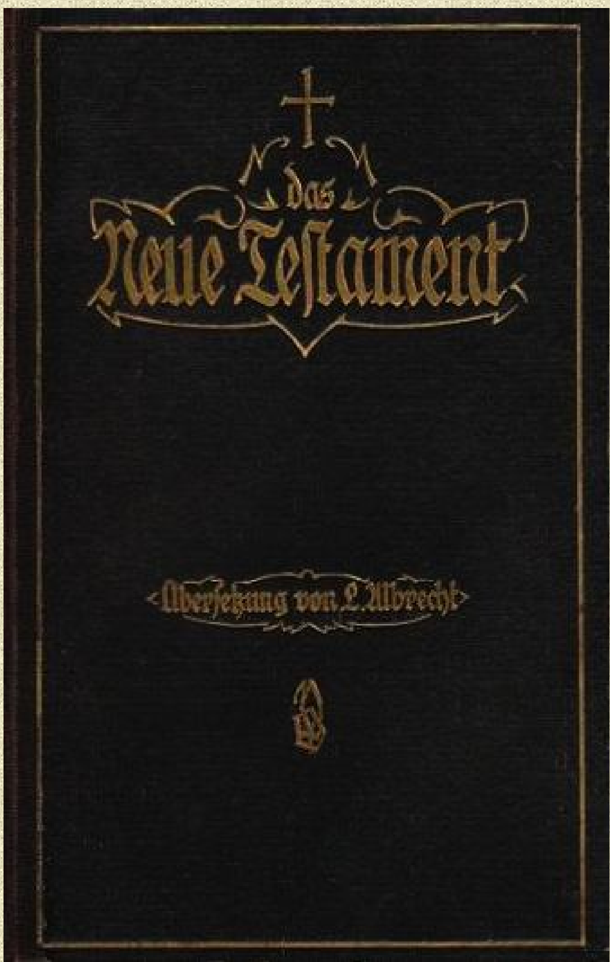
Gotha–Thüringen: Evangelischen Buchhandlung

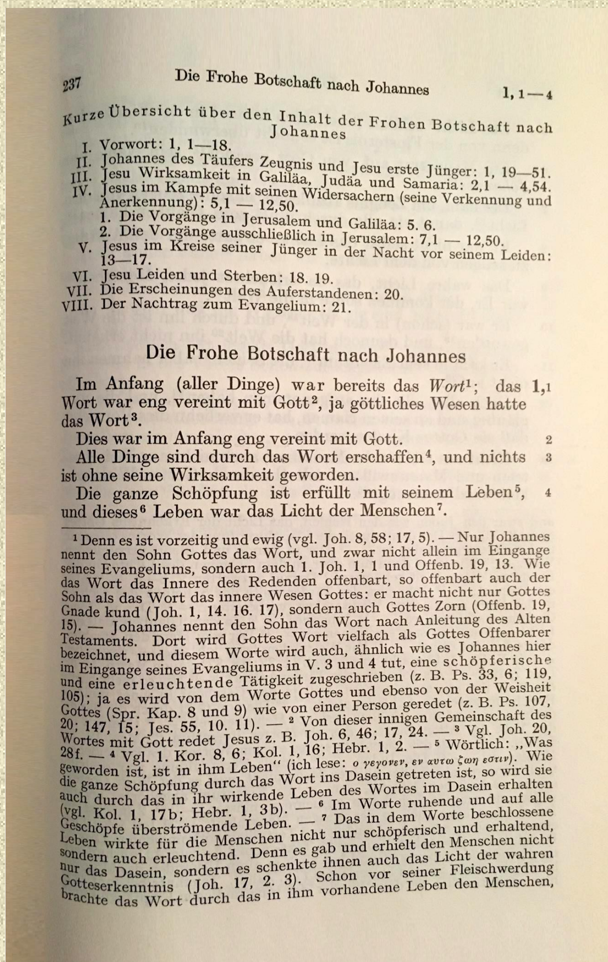
Ludwig Albrecht



yes, divine nature has this Word

ja göttliches Wesen hatte das Wort





237 Die Frohe Botschaft nach Johannes 1, 1—4

Kurze Übersicht über den Inhalt der Frohen Botschaft nach Johannes

I. Vorwort: 1, 1—18.
II. Johannes des Täufers Zeugnis und Jesu erste Jünger: 1, 19—51.
III. Jesu Wirksamkeit in Galiläa, Judäa und Samaria: 2,1 — 4,54.
IV. Jesus im Kampfe mit seinen Widersachern (seine Verkennung und Anerkennung): 5,1 — 12,50.
 1. Die Vorgänge in Jerusalem und Galiläa: 5. 6.
 2. Die Vorgänge ausschließlich in Jerusalem: 7,1 — 12,50.
V. Jesus im Kreise seiner Jünger in der Nacht vor seinem Leiden: 13—17.
VI. Jesu Leiden und Sterben: 18. 19.
VII. Die Erscheinungen des Auferstandenen: 20.
VIII. Der Nachtrag zum Evangelium: 21.

Die Frohe Botschaft nach Johannes

Im Anfang (aller Dinge) war bereits das *Wort*[1]; das Wort war eng vereint mit Gott[2], ja göttliches Wesen hatte das Wort[3]. 1,1

Dies war im Anfang eng vereint mit Gott. 2

Alle Dinge sind durch das Wort erschaffen[4], und nichts ist ohne seine Wirksamkeit geworden. 3

Die ganze Schöpfung ist erfüllt mit seinem Leben[5], und dieses[6] Leben war das Licht der Menschen[7]. 4

[1] Denn es ist vorzeitig und ewig (vgl. Joh. 8, 58; 17, 5). — Nur Johannes nennt den Sohn Gottes das Wort, und zwar nicht allein im Eingange seines Evangeliums, sondern auch 1. Joh. 1, 1 und Offenb. 19, 13. Wie das Wort das Innere des Redenden offenbart, so offenbart auch der Sohn als das Wort das innere Wesen Gottes: er macht nicht nur Gottes Gnade kund (Joh. 1, 14. 16. 17), sondern auch Gottes Zorn (Offenb. 19, 15). — Johannes nennt den Sohn das Wort nach Anleitung des Alten Testaments. Dort wird Gottes Wort vielfach als Gottes Offenbarer bezeichnet, und diesem Worte wird auch, ähnlich wie es Johannes hier im Eingange seines Evangeliums in V. 3 und 4 tut, eine schöpferische und eine erleuchtende Tätigkeit zugeschrieben (z. B. Ps. 33, 6; 119, 105); ja es wird von dem Worte Gottes und ebenso von der Weisheit Gottes (Spr. Kap. 8 und 9) wie von einer Person geredet (z. B. Ps. 107, 20; 147, 15; Jes. 55, 10. 11). — [2] Von dieser innigen Gemeinschaft des Wortes mit Gott redet Jesus z. B. Joh. 6, 46; 17, 24. — [3] Vgl. Joh. 20, 28f. — [4] Vgl. 1. Kor. 8, 6; Kol. 1, 16; Hebr. 1, 2. — [5] Wörtlich: „Was geworden ist, ist in ihm Leben" (ich lese: ο γεγονεν, εν αυτω ζωη εστιν). Wie die ganze Schöpfung durch das Wort ins Dasein getreten ist, so wird sie auch durch das in ihr wirkende Leben des Wortes im Dasein erhalten (vgl. Kol. 1, 17b; Hebr. 1, 3b). — [6] Im Worte ruhende und auf alle Geschöpfe überströmende Leben. — [7] Das in dem Worte beschlossene Leben wirkte für die Menschen nicht nur schöpferisch und erhaltend, sondern auch erleuchtend. Denn es gab und erhielt den Menschen nicht nur das Dasein, sondern es schenkte ihnen auch das Licht der wahren Gotteserkenntnis (Joh. 17, 2. 3). Schon vor seiner Fleischwerdung brachte das Wort durch das in ihm vorhandene Leben den Menschen,

Ed. 7 (1953)

http://www.obohu.cz/bible/index.php?styl=ALBR&k=J&kap=1&v=1 (Ed. 1929)

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1922

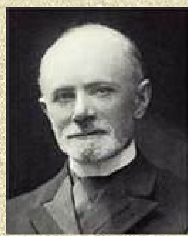
FRENCH

Les livres du Nouveau Testament:

traduits du Grec en Français avec introduction générale et notices

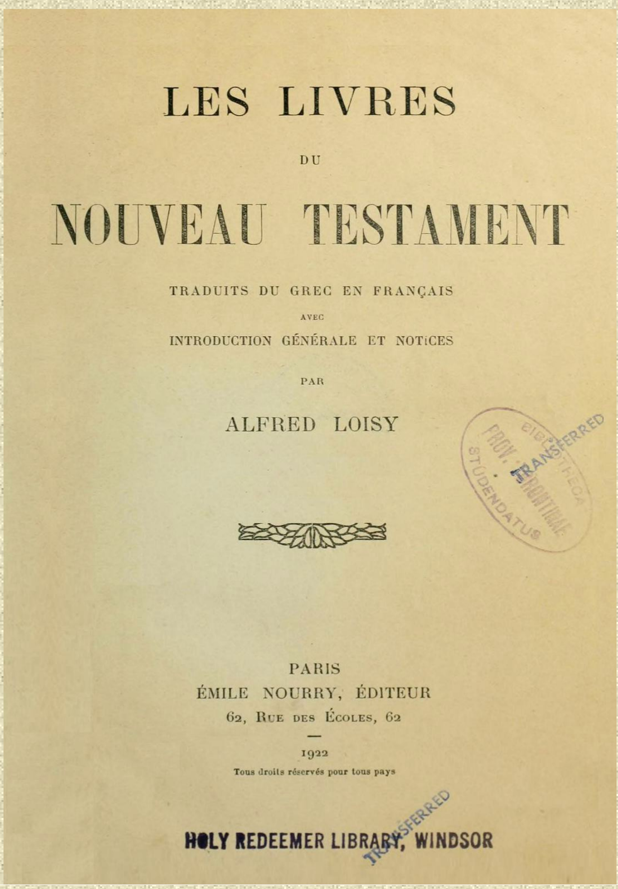
Paris: Émile Nourry

Alfred F. Loisy



i Logos był bogiem

Et le Logos était dieu



LES LIVRES

DU

NOUVEAU TESTAMENT

TRADUITS DU GREC EN FRANÇAIS

AVEC

INTRODUCTION GÉNÉRALE ET NOTICES

PAR

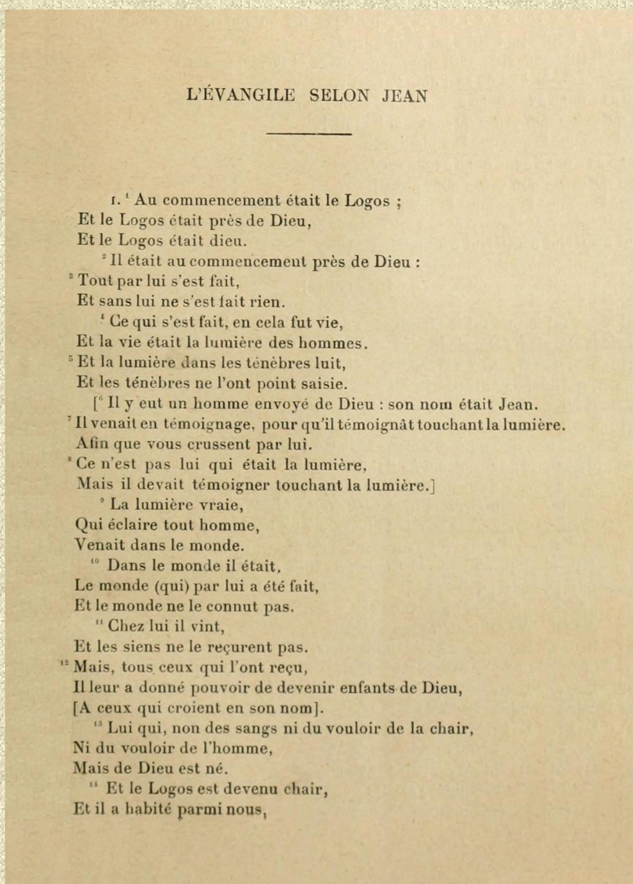
ALFRED LOISY

PARIS

ÉMILE NOURRY, ÉDITEUR

62, RUE DES ÉCOLES, 62

1922



L'ÉVANGILE SELON JEAN

I. [1] Au commencement était le Logos ;
Et le Logos était près de Dieu,
Et le Logos était dieu.
[2] Il était au commencement près de Dieu :
[3] Tout par lui s'est fait,
Et sans lui ne s'est fait rien.
[4] Ce qui s'est fait, en cela fut vie,
Et la vie était la lumière des hommes.
[5] Et la lumière dans les ténèbres luit,
Et les ténèbres ne l'ont point saisie.
[[6] Il y eut un homme envoyé de Dieu : son nom était Jean.
[7] Il venait en témoignage, pour qu'il témoignât touchant la lumière.
Afin que vous crussent par lui.
[8] Ce n'est pas lui qui était la lumière,
Mais il devait témoigner touchant la lumière.]
[9] La lumière vraie,
Qui éclaire tout homme,
Venait dans le monde.
[10] Dans le monde il était,
Le monde (qui) par lui a été fait,
Et le monde ne le connut pas.
[11] Chez lui il vint,
Et les siens ne le reçurent pas.
[12] Mais, tous ceux qui l'ont reçu,
Il leur a donné pouvoir de devenir enfants de Dieu,
[A ceux qui croient en son nom].
[13] Lui qui, non des sangs ni du vouloir de la chair,
Ni du vouloir de l'homme,
Mais de Dieu est né.
[14] Et le Logos est devenu chair,
Et il a habité parmi nous,

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1923

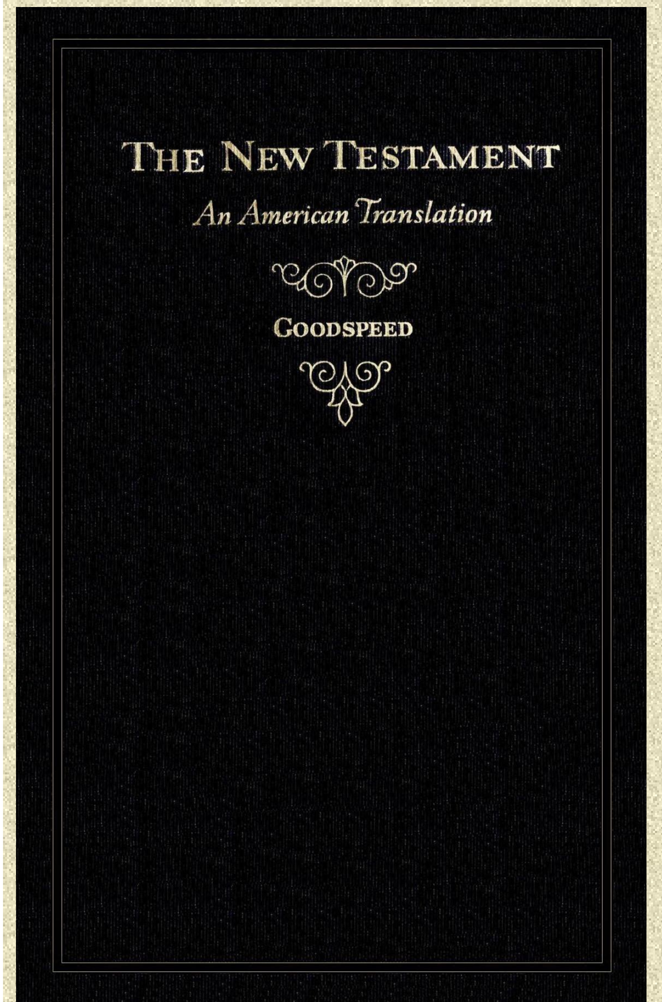
The New Testament: An American Translation

Chicago: The University of Chicago Press

Edgar J. Goodsped



and the Word was divine



THE GOSPEL ACCORDING TO JOHN

In the beginning the Word existed. The Word was with God, and the Word was divine.

It was he that was with God in the beginning. Everything came into existence through him, and apart from him nothing came to be. It was by him that life came into existence, and that life was the light of mankind. The light is still shining in the darkness, for the darkness has never put it out.

There appeared a man by the name of John, with a message from God. He came to give testimony, to testify to the light, so that everyone might come to believe in it through him. He was not the light; he came to testify to the light.

The real light, which sheds light upon everyone, was just coming into the world. He came into the world, and though the world came into existence through him, the world did not recognize him. He came to his home, and his own family did not welcome him. But to all who did receive him and believe in him he gave the right to become children of God, owing their birth not to nature nor to any human or physical impulse, but to God.

So the Word became flesh and blood and lived for a while among us, abounding in blessing and truth, and we saw the honor God had given him, such honor as an only son receives from his father. (John testified to him and cried out—for it was he who said it—"He who was to come after me is now ahead of me, for he existed before me!")

For from his abundance we have all had a share, and received blessing after blessing. For while the Law was given through Moses, blessing and truth came to us through Jesus Christ. No one has ever seen God; it is the divine Only Son, who leans upon his Father's breast, that has made him known.

Now this is the testimony that John gave when the Jews sent priests and Levites to him from Jerusalem to ask him who

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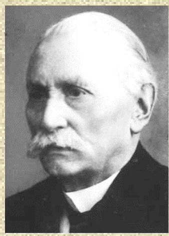
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1923

Das Neue Testament (Ed. 2)

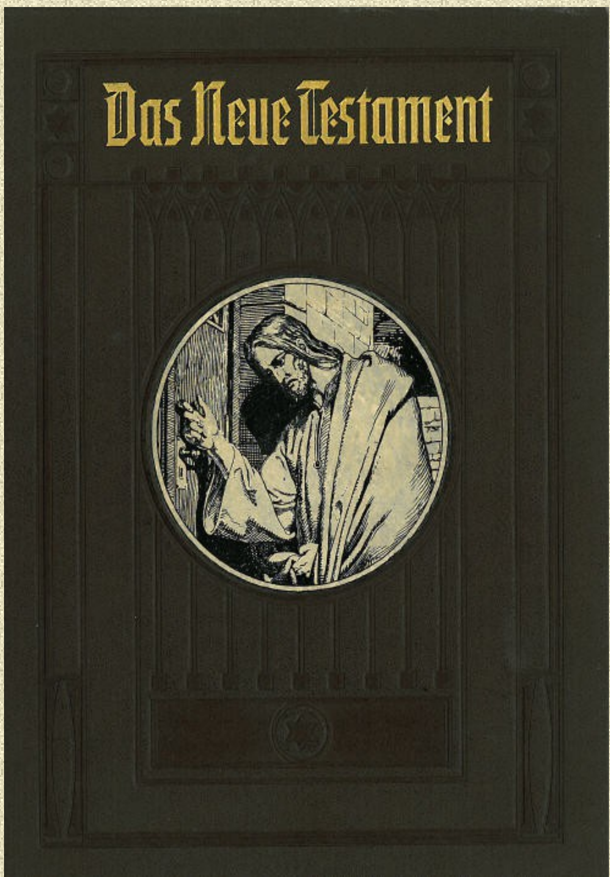
Braunschweig: C. Appenhans & Comp.

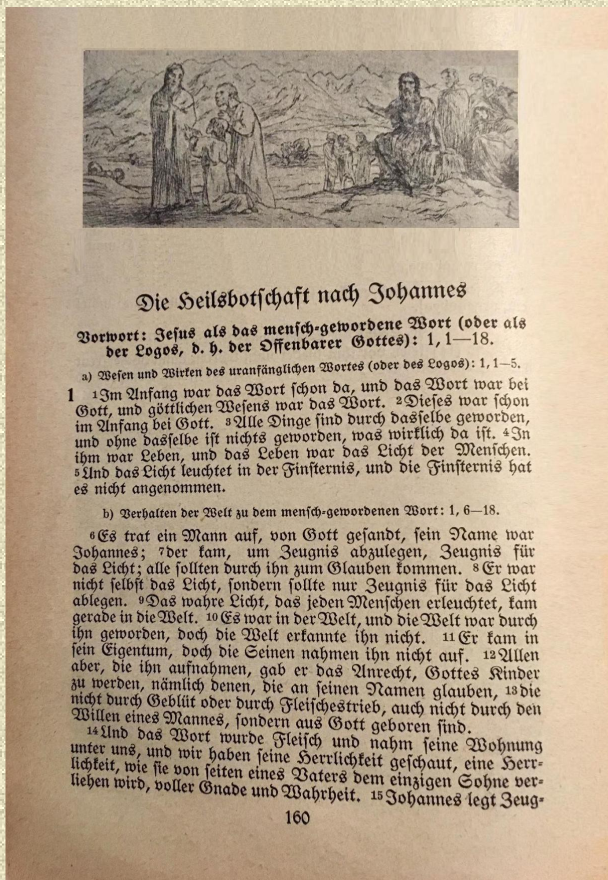
Hermann Menge



and of divine being was Word

und göttlichen Wesens war das Wort





Die Heilsbotschaft nach Johannes

Vorwort: Jesus als das mensch-gewordene Wort (oder als der Logos, d. h. der Offenbarer Gottes): 1, 1—18.

a) Wesen und Wirken des uranfänglichen Wortes (oder des Logos): 1, 1—5.

1 [1]Im Anfang war das Wort schon da, und das Wort war bei Gott, und göttlichen Wesens war das Wort. [2]Dieses war schon im Anfang bei Gott. [3]Alle Dinge sind durch dasselbe geworden, und ohne dasselbe ist nichts geworden, was wirklich da ist. [4]In ihm war Leben, und das Leben war das Licht der Menschen. [5]Und das Licht leuchtet in der Finsternis, und die Finsternis hat es nicht angenommen.

b) Verhalten der Welt zu dem mensch-gewordenen Wort: 1, 6—18.

[6]Es trat ein Mann auf, von Gott gesandt, sein Name war Johannes; [7]der kam, um Zeugnis abzulegen, Zeugnis für das Licht; alle sollten durch ihn zum Glauben kommen. [8]Er war nicht selbst das Licht, sondern sollte nur Zeugnis für das Licht ablegen. [9]Das wahre Licht, das jeden Menschen erleuchtet, kam gerade in die Welt. [10]Es war in der Welt, und die Welt war durch ihn geworden, doch die Welt erkannte ihn nicht. [11]Er kam in sein Eigentum, doch die Seinen nahmen ihn nicht auf. [12]Allen aber, die ihn aufnahmen, gab er das Anrecht, Gottes Kinder zu werden, nämlich denen, die an seinen Namen glauben, [13]die nicht durch Geblüt oder durch Fleischestrieb, auch nicht durch den Willen eines Mannes, sondern aus Gott geboren sind.

[14]Und das Wort wurde Fleisch und nahm seine Wohnung unter uns, und wir haben seine Herrlichkeit geschaut, eine Herrlichkeit, wie sie von seiten eines Vaters dem einzigen Sohne verliehen wird, voller Gnade und Wahrheit. [15]Johannes legt Zeug-

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Ed. 12 (1951): und Gott (= göttlichen Wesens) war das Wort

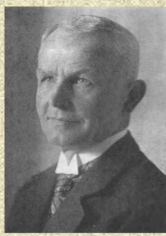
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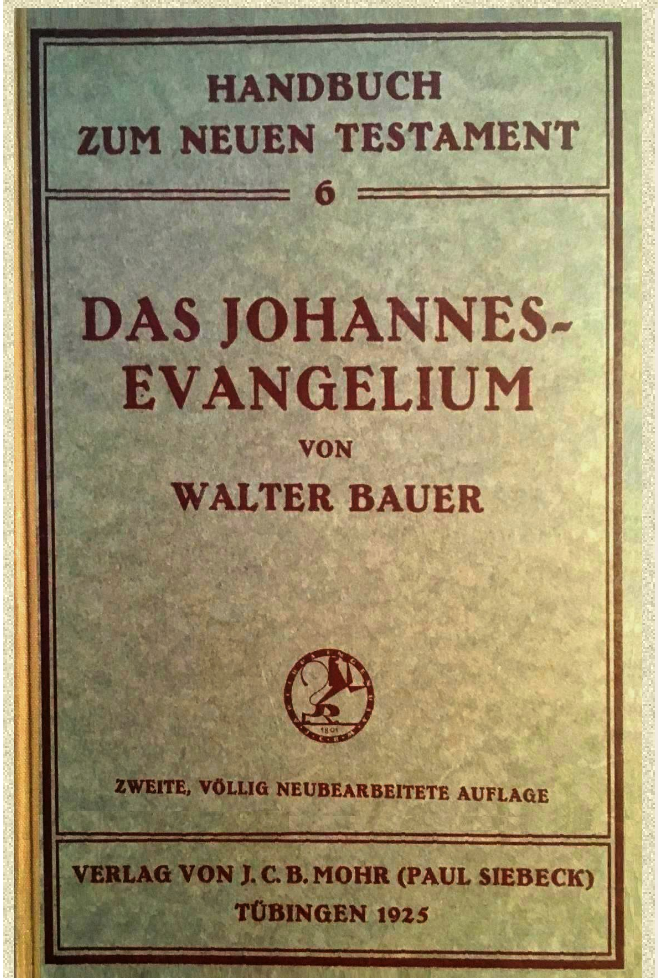
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1925

Handbuch zum Neuen Testament.
Band 6: Das Johannesevangelium (Ed. 2)
Tübingen: J. C. B. Möhr
Walter Bauer



and god (of a kind) was the Logos
und Gott (von Art) war der Logos



1 (Bereits) am Anfang war der Logos, und der Logos war bei Gott,
2 und Gott (von Art) war der Logos. Dieser war am Anfang bei Gott.
3 Alles ist durch ihn geworden, und ohne ihn ist gar nichts geworden
4 [was geworden ist]. In ihm war Leben, und dieses Leben war das

„ὁ θεός“ dem Vater gleichgesetzt worden“ (Lehrbuch der Dogmengeschichte [4] 1909 I p. 206—209). Schon Philo Somn. I 229 f. p. 655 bemerkt zu Gen 31 13 („ὁ θεὸς ὁ ὀφθείς σοι ἐν τόπῳ θεοῦ“): ὁ μὲν ἀληθείᾳ θεὸς εἷς ἐστιν, οἱ δ᾽ ἐν καταχρήσει λεγόμενοι πλείους· διὸ καὶ ὁ ἱερὸς λόγος ἐν τῷ παρόντι τὸν μὲν ἀληθείᾳ διὰ τοῦ ἄρθρου μεμήνυκεν εἰπών· „ἐγώ εἰμι ὁ θεός“, τὸν δ᾽ ἐν καταχρήσει χωρὶς ἄρθρου φάσκων· „ὁ ὀφθείς σοι ἐν τόπῳ“, οὐ τοῦ θεοῦ, ἀλλ᾽ αὐτὸ μόνον „θεοῦ“. καλεῖ δὲ θεὸν τὸν πρεσβύτατον αὐτοῦ νυνὶ λόγον. Deshalb kann der Logos δεύτερος θεός heißen (Philo Leg. alleg. II 86 p. 82 und bei Euseb Praep. ev. VII 13 1). Etwas abschwächend Somn. II 188 f. p. 683 f. **2** konzentriert den Inhalt des ersten Verses. Während das οὗτος an den letzten Teil jener dreigliedrigen Aussage anknüpft, gibt deren Mittelstück die Hauptsache her, und der Anfangssatz steuert das ἐν ἀρχῇ bei. **3** geht von dem Wann?, Wo? und Wie? über auf die Bedeutung des Logos für die Welt. In der Jo so zusagenden Art, einen Gedanken positiv und negativ ausdrücken (s. Norden Agnostos Theos 1913, S. 157 3 159 1 349), wird der Logos als Mittler der Schöpfung gekennzeichnet. Denn eine solche Zwischenstellung bringt das διά hier und 10 zum Ausdruck wie I Cor 8 6 Col 1 16 Hebr 1 2. 3. Aber anders als an diesen Stellen heißt es nicht τὰ πάντα = das Universum, sondern πάντα = alle Dinge ohne Ausnahme (vgl. aus dem Evangelium Manis [Handschriftenreste II. M. 17 Rückseite p. 26 FWKMüller]: *denn alles ist, und alles, was wurde und sein wird, besteht durch seine Kraft)*. Ueber die Weisheit als Gottes Helferin und Werkzeug bei der Schöpfung vgl. Prov 8 30 Sap Sal 7 12. Ganz entsprechend sagt Aelius Aristides, Oratio in Minerv. ed. Keil or. XXXVII 5: οὐ γὰρ ἂν ἄλλως ὁ Ζεὺς ἕκαστα διεῖλεν, εἰ μὴ πάρεδρόν τε καὶ σύμβουλον τὴν Ἀθηνᾶν παρεκαθίσατο und erscheint in hellenistischen Liedern Isis als Ordnerin des Weltalls (Reitzenstein Zwei religionsgesch. Fragen p. 106). In der zoroastrischen Religion wird Vohu Mano (s. o. S. 8) als Kind des Mazda gefeiert, das er bei der Weltschöpfung zu Rate gezogen hat (Krebs, D. Logos als Heiland 28). Doch auch eine männliche Gottheit kann den obersten Gott bei der Weltschöpfung unterstützen oder sie ihm abnehmen. Mithra wird von Ahura-Mazda mit der Erschaffung der Welt betraut (Cumont Textes et monuments figurés relatifs aux mystères de Mithra I 1899 p. 307). Auch bei den Manichäern betätigt er sich als Weltschöpfer und Ordner (Reitzenstein Erlösungsmysterium 36). Bei den Mandäern ist diese Funktion dem Hibil-Ziwa übertragen von dem hohen Lichtkönig, dem Herrn der Größe (Recht. Ginza I 77 ff. S. 14 ff. Lidzb. Johannesbuch 55 S. 196 L. — WBrandt D. mand. Rel. 44—46). In Aegypten ist Thot als Untergott des Sonnengottes Rhe zugleich Weltschöpfer (Bousset Kyrios Christos [2] 312). In der „Straßburger Kosmogonie“ will Zeus die Materie zum Kosmos umgestalten und setzt zu diesem Zweck einen zweiten Gott, Hermes, aus sich heraus (Reitzenstein Zwei Fragen p. 52 f.). Von Hermes finden wir leicht den Uebergang zum Logos. So heißt es in der heidnischen Naassenerpredigt (Hippolyt Elench. V 7 29 Wendl. = Reitzenstein Poimandres p. 88): Ἑρμῆς ἐστι λόγος ὃς ἑρμηνεὺς ὢν καὶ δημιουργὸς τῶν γεγονότων ὁμοῦ καὶ γινομένων καὶ ἐσομένων. Vgl. Porphyrius b. Euseb., Praep. ev. III 11 42 τοῦ δὲ λόγου τοῦ πάντων ποιητικοῦ τε καὶ ἑρμηνευτικοῦ ὁ Ἑρμῆς παραστατικός. In der Hermetischen Literatur ist keine einheitliche Anschauung durchgebildet. Aber auch in ihr

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1925

FRENCH

Pages choisies des Évangiles
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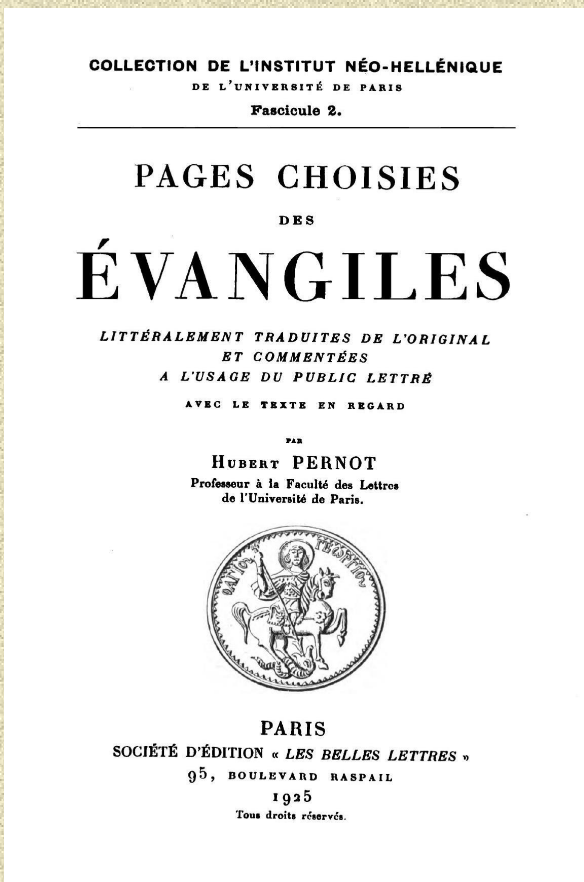
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Hubert Pernot



and the Logos was god

et le Logos était dieu



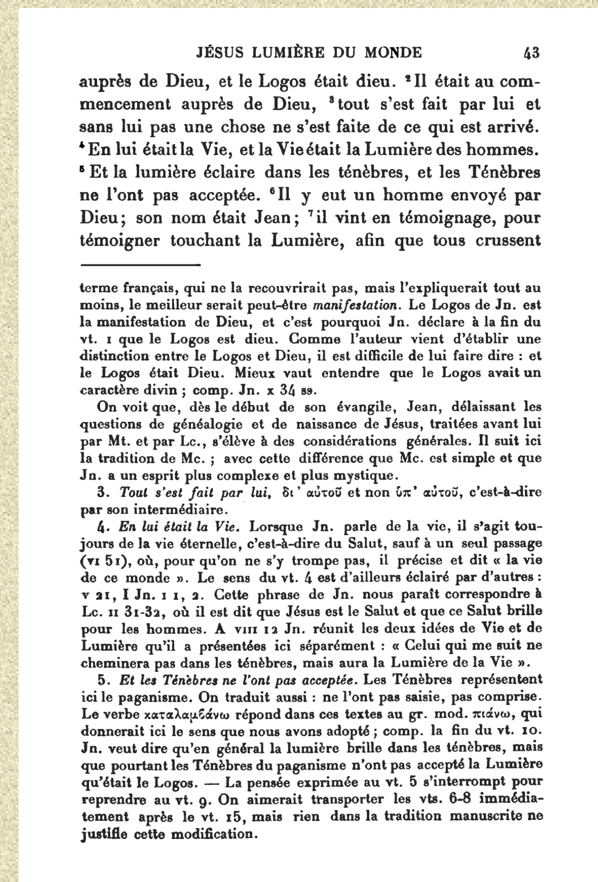
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PAGES CHOISIES
DES
ÉVANGILES

LITTÉRALEMENT TRADUITES DE L'ORIGINAL
ET COMMENTÉES
A L'USAGE DU PUBLIC LETTRÉ
AVEC LE TEXTE EN REGARD

PAR
HUBERT PERNOT
Professeur à la Faculté des Lettres
de l'Université de Paris.

PARIS
SOCIÉTÉ D'ÉDITION « *LES BELLES LETTRES* »
95, BOULEVARD RASPAIL
1925



auprès de Dieu, et le Logos était dieu. [2] Il était au commencement auprès de Dieu, [3] tout s'est fait par lui et sans lui pas une chose ne s'est faite de ce qui est arrivé. [4] En lui était la Vie, et la Vie était la Lumière des hommes. [5] Et la lumière éclaire dans les ténèbres, et les Ténèbres ne l'ont pas acceptée. [6] Il y eut un homme envoyé par Dieu; son nom était Jean; [7] il vint en témoignage, pour témoigner touchant la Lumière, afin que tous crussent

terme français, qui ne la recouvrirait pas, mais l'expliquerait tout au moins, le meilleur serait peut-être *manifestation*. Le Logos de Jn. est la manifestation de Dieu, et c'est pourquoi Jn. déclare à la fin du vt. 1 que le Logos est dieu. Comme l'auteur vient d'établir une distinction entre le Logos et Dieu, il est difficile de lui faire dire : et le Logos était Dieu. Mieux vaut entendre que le Logos avait un caractère divin ; comp. Jn. x 34 ss.

On voit que, dès le début de son évangile, Jean, délaissant les questions de généalogie et de naissance de Jésus, traitées avant lui par Mt. et par Lc., s'élève à des considérations générales. Il suit ici la tradition de Mc. ; avec cette différence que Mc. est simple et que Jn. a un esprit plus complexe et plus mystique.

3. *Tout s'est fait par lui*, δι' αὐτοῦ et non ὑπ' αὐτοῦ, c'est-à-dire par son intermédiaire.

4. *En lui était la Vie*. Lorsque Jn. parle de la vie, il s'agit toujours de la vie éternelle, c'est-à-dire du Salut, sauf à un seul passage (vi 51), où, pour qu'on ne s'y trompe pas, il précise et dit « la vie de ce monde ». Le sens du vt. 4 est d'ailleurs éclairé par d'autres : v 21, I Jn. 1 1, 2. Cette phrase de Jn. nous paraît correspondre à Lc. ii 31-32, où il est dit que Jésus est le Salut et que ce Salut brille pour les hommes. A viii 12 Jn. réunit les deux idées de Vie et de Lumière qu'il a présentées ici séparément : « Celui qui me suit ne cheminera pas dans les ténèbres, mais aura la Lumière de la Vie ».

5. *Et les Ténèbres ne l'ont pas acceptée*. Les Ténèbres représentent ici le paganisme. On traduit aussi : ne l'ont pas saisie, pas comprise. Le verbe καταλαμβάνω répond dans ces textes au gr. mod. πιάνω, qui donnerait ici le sens que nous avons adopté ; comp. la fin du vt. 10. Jn. veut dire qu'en général la lumière brille dans les ténèbres, mais que pourtant les Ténèbres du paganisme n'ont pas accepté la Lumière qu'était le Logos. — La pensée exprimée au vt. 5 s'interrompt pour reprendre au vt. 9. On aimerait transporter les vts. 6-8 immédiatement après le vt. 15, mais rien dans la tradition manuscrite ne justifie cette modification.

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1925
The Gospel of John
A Handbook for Christian Leaders
New York: The Macmillan Company
Benjamin W. Robinson

and the Word was divine

The Gospel of John

A Handbook for Christian Leaders

BY
BENJAMIN W. ROBINSON
PROFESSOR OF NEW TESTAMENT INTERPRETATION
CHICAGO THEOLOGICAL SEMINARY

New York
THE MACMILLAN COMPANY

CHAPTER IV

THE PROLOGUE
JOHN I, 1-18

1. In the beginning was the Word, and the Word was with God, and the Word was divine. 2. The Word existed in the beginning with God. 3. All things came into being through the Word, and nothing came to pass apart from him. 4. In him was life; and that life was the light of men. 5. The light is shining in the darkness, and the darkness has never overcome it.

6. There came a man, sent from God, whose name was John. 7. He came as a witness, to bear witness to the light, in order that every one might believe.

8. He was not the light, but came to bear witness to the light. 9. The real light which enlightens every man was coming into the world. 10. He was in the world, and though the world came into being through him, the world did not recognize him. 11. He came into his own world and his own kin did not give him a welcome. 12. But to all who did receive him and believe in him he gave the right to become children of God, 13. who owe their new birth not to nature or to human or physical impulse, but to God.

14. The Word was embodied in a human life, and lived among us. And we saw the beauty and power of his life, the heritage of an only son from his father, full of appeal and conviction. 15. (John testified concerning him; John is the one who said: The Coming One, though he comes after me, is yet before me, for he was ever first.) 16. For out of his abundance we have all received, bless-

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1926

Das Neue Testament

nach dem Stuttgarter griechischen Text (Zweiter Band)

Gießen: Alfred Töpelmann

Oskar Holtzmann

and a god was the Idea

und ein Gott war der Gedanke



V. Das Evangelium des Johannes.

Κατὰ Ἰωάνην: vgl. die Überschriften der synoptischen Evangelien.

I Einführung Joh 1 1—18: Im Anfang war der Gedanke, und der Gedanke war bei Gott, und ein Gott war der Gedanke. Der war im Anfang bei Gott. Alles ist durch ihn geworden, und ohne ihn ist auch nicht eins geworden, das geworden ist. In ihm war Leben, und das Leben war das Licht der Menschen. Und das Licht scheint in der Finsternis, und die Finsternis hat es nicht festgehalten. Es war ein von Gott gesandter Mann, der hieß Johannes; der kam zum Zeugnis, um vom Lichte zu zeugen, damit alle durch ihn gläubig würden. Er war nicht das Licht, aber er sollte vom Lichte zeugen. Das wahrhaftige Licht, das jeden Menschen erhellt, kam in die Welt; es war in der Welt, und die Welt ist durch es geworden; aber die Welt erkannte ihn nicht. Er kam in sein Eigentum, und die Seinigen nahmen ihn nicht auf. Alle, die ihn aufnahmen, denen gab er die Möglichkeit, Gottes Kinder zu werden, denen, die an seinen Namen glauben, die nicht aus Blut und nicht aus Fleischeswillen und nicht aus Manneswillen, sondern aus Gott gezeugt wurden. Und der Gedanke ward Fleisch und wohnte unter uns, und wir schauten seine Herrlichkeit, eine Herrlichkeit, wie ein einziger Sohn sie vom Vater erhalten mag, voll Gnade und Wahrheit. Johannes gibt Zeugnis von ihm, ruft und spricht: Der war es, von dem ich sagte: der nach mir kommt, ist vor mir gewesen; denn er war früher als ich. Denn aus seiner Fülle haben wir alle empfangen, und zwar Gnade aus Gnade. Denn das Gesetz ward durch Moses gegeben, die Gnade und die Wahrheit sind durch Jesus Christus gekommen. Gott hat niemand je gesehen; der einzigartige Gott, der am Busen des Vaters ist, der hat es bekundet.

1 **1** ἐν ἀρχῇ: bewußte Gleichbildung mit Gen 1 1. Das Johannesevangelium will die heilige Schrift NT, die bei seiner Niederschrift schon in Sicht ist, eröffnen, wie die Genesis das AT. Das Christentum wurzelt wie das Judentum in der Vorgeschichte der Schöpfung. Zum Vorwurf der Neuheit des Christentums vgl. Theophilus ad Autolyc. 3 1: οἰόμενος προσφάτους καὶ νεωτερικὰς εἶναι τὰς παρ' ἡμῖν γραφάς. ὁ λόγος, ohne Genitiv oder adjektivisches Attribut dem Leser bekannte metaphysische Größe durch die Volkstümlichkeit der stoischen Gedankenwelt: die in der Welt erkennbare Vernunft, Ordnung, der in der Welt erkennbare, alles einzelne aus sich hervorbringende Gedanke. So vielleicht schon Heraklit von Ephesus c. 500 v. Chr. vgl. Sext. Math. 7 132: „Die Menschen fassen diesen immer vorhandenen Logos nicht —, obgleich alles nach diesem Logos geschieht." Und später: „Die meisten leben, als ob sie auf eigenes Raten angewiesen wären, da doch der Logos Gemeingut ist." Von Stoikern feiert Kleanthes von Assos im Hymnus auf Zeus, der Apg 17 28 wahrscheinlich angeführt ist, diesen Gott als Begründer (ἀρχηγός) der Natur, der mit ewiglebendem Blitz den κοινὸς λόγος lenke, ὃς διὰ πάντων φοιτᾷ (Stob. Ekl. I 30 V. 7 f.). Kleanthes' Schüler, Chrysippus von Soli (280—206 v. Chr.), sagt, das Verhängnis, die εἱμαρμένη, sei ὁ τοῦ κόσμου λόγος oder λόγος τῶν ἐν τῷ κόσμῳ προνοίᾳ διοικουμένων oder λόγος καθ' ὃν τὰ μὲν γεγονότα γέγονεν, τὰ δὲ γιγνόμενα γίγνεται, τὰ δὲ γενησόμενα γενήσεται (Stob. Ekl. I 180; Plut. plac. I 28). Wie der Same die

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1929

FRENCH

Le Nouveau Testament: traduction nouvelle

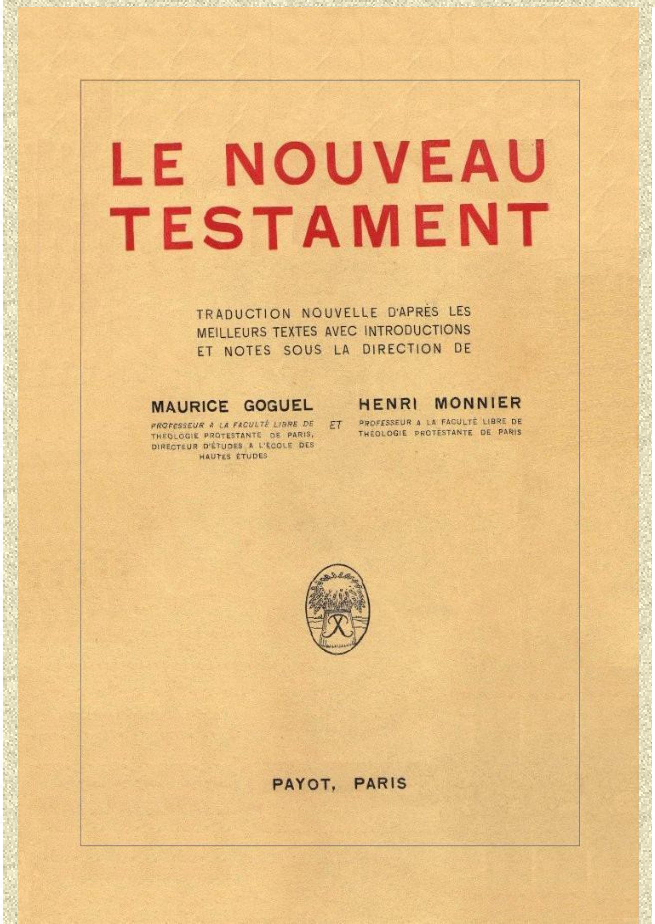
Paris: Payot

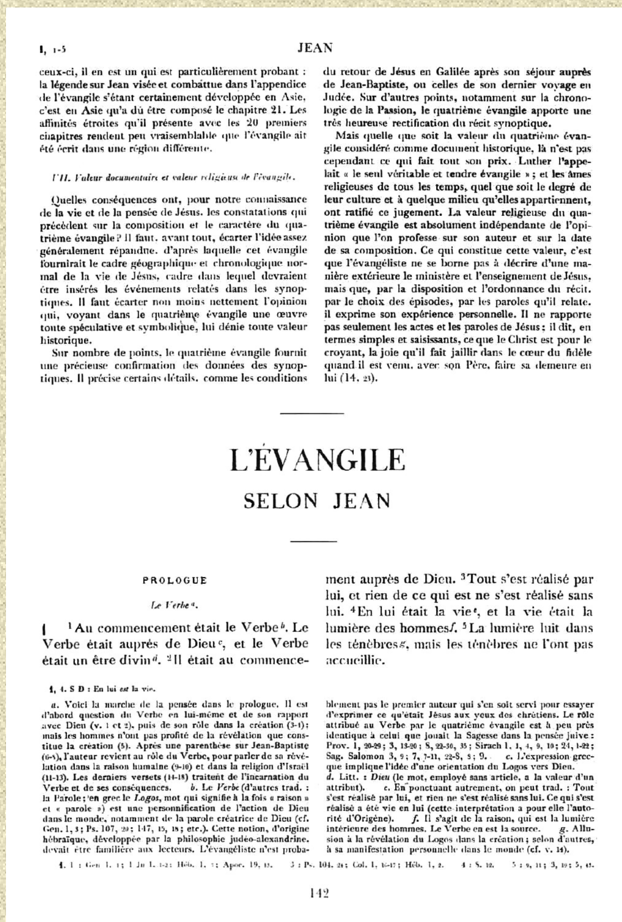
Henri Monnier – Maurice Goguel




and the Word was a divine being

et le Verbe était un être divin





I, 1-5 JEAN

ceux-ci, il en est un qui est particulièrement probant : la légende sur Jean visée et combattue dans l'appendice de l'évangile s'étant certainement développée en Asie, c'est en Asie qu'a dû être composé le chapitre 21. Les affinités étroites qu'il présente avec les 20 premiers chapitres rendent peu vraisemblable que l'évangile ait été écrit dans une région différente.

VII. Valeur documentaire et valeur religieuse de l'évangile.

Quelles conséquences ont, pour notre connaissance de la vie et de la pensée de Jésus, les constatations qui précèdent sur la composition et le caractère du quatrième évangile ? Il faut, avant tout, écarter l'idée assez généralement répandue, d'après laquelle cet évangile fournirait le cadre géographique et chronologique normal de la vie de Jésus, cadre dans lequel devraient être insérés les événements relatés dans les synoptiques. Il faut écarter non moins nettement l'opinion qui, voyant dans le quatrième évangile une œuvre toute spéculative et symbolique, lui dénie toute valeur historique.

Sur nombre de points, le quatrième évangile fournit une précieuse confirmation des données des synoptiques. Il précise certains détails, comme les conditions du retour de Jésus en Galilée après son séjour auprès de Jean-Baptiste, ou celles de son dernier voyage en Judée. Sur d'autres points, notamment sur la chronologie de la Passion, le quatrième évangile apporte une très heureuse rectification du récit synoptique.

Mais quelle que soit la valeur du quatrième évangile considéré comme document historique, là n'est pas cependant ce qui fait tout son prix. Luther l'appelait « le seul véritable et tendre évangile » ; et les âmes religieuses de tous les temps, quel que soit le degré de leur culture et à quelque milieu qu'elles appartiennent, ont ratifié ce jugement. La valeur religieuse du quatrième évangile est absolument indépendante de l'opinion que l'on professe sur son auteur et sur la date de sa composition. Ce qui constitue cette valeur, c'est que l'évangéliste ne se borne pas à décrire d'une manière extérieure le ministère et l'enseignement de Jésus, mais que, par la disposition et l'ordonnance du récit, par le choix des épisodes, par les paroles qu'il relate, il exprime son expérience personnelle. Il ne rapporte pas seulement les actes et les paroles de Jésus ; il dit, en termes simples et saisissants, ce que le Christ est pour le croyant, la joie qu'il fait jaillir dans le cœur du fidèle quand il est venu, avec son Père, faire sa demeure en lui (14, 23).

L'ÉVANGILE

SELON JEAN

PROLOGUE

Le Verbe [a].

1 ¹Au commencement était le Verbe [b]. Le Verbe était auprès de Dieu [c], et le Verbe était un être divin [d]. ²Il était au commencement auprès de Dieu. ³Tout s'est réalisé par lui, et rien de ce qui est ne s'est réalisé sans lui. ⁴En lui était la vie [e], et la vie était la lumière des hommes [f]. ⁵La lumière luit dans les ténèbres [g], mais les ténèbres ne l'ont pas accueillie.

1, 4. S D : En lui *est* la vie.

a. Voici la marche de la pensée dans le prologue. Il est d'abord question du Verbe en lui-même et de son rapport avec Dieu (v. 1 et 2), puis de son rôle dans la création (3-4) ; mais les hommes n'ont pas profité de la révélation que constitue la création (5). Après une parenthèse sur Jean-Baptiste (6-8), l'auteur revient au rôle du Verbe, pour parler de sa révélation dans la raison humaine (9-10) et dans la religion d'Israël (11-13). Les derniers versets (14-18) traitent de l'incarnation du Verbe et de ses conséquences. *b.* Le *Verbe* (d'autres trad. : la Parole ; en grec le *Logos*, mot qui signifie à la fois « raison » et « parole ») est une personnification de l'action de Dieu dans le monde, notamment de la parole créatrice de Dieu (cf. Gen. 1, 3 ; Ps. 107, 20 ; 147, 15, 18 ; etc.). Cette notion, d'origine hébraïque, développée par la philosophie judéo-alexandrine, devait être familière aux lecteurs. L'évangéliste n'est probablement pas le premier auteur qui s'en soit servi pour essayer d'exprimer ce qu'était Jésus aux yeux des chrétiens. Le rôle attribué au Verbe par le quatrième évangile est à peu près identique à celui que jouait la Sagesse dans la pensée juive : Prov. 1, 20-29 ; 3, 13-20 ; 8, 22-30, 35 ; Sirach 1, 1, 4, 9, 10 ; 24, 1-22 ; Sag. Salomon 3, 9 ; 7, 7-11, 22-8, 8 ; 9. *c.* L'expression grecque implique l'idée d'une orientation du Logos vers Dieu. *d.* Litt. : *Dieu* (le mot, employé sans article, a la valeur d'un attribut). *e.* En ponctuant autrement, on peut trad. : Tout s'est réalisé par lui, et rien ne s'est réalisé sans lui. Ce qui s'est réalisé a été vie en lui (cette interprétation a pour elle l'autorité d'Origène). *f.* Il s'agit de la raison, qui est la lumière intérieure des hommes. Le Verbe en est la source. *g.* Allusion à la révélation du Logos dans la création ; selon d'autres, à sa manifestation personnelle dans le monde (cf. v. 14).

1. 1 : Gen. 1, 1 ; 1 Jn 1, 1-2 ; Héb. 1, [illegible] ; Apoc. 19, 13. 3 : Ps. 104, 24 ; Col. 1, 16-17 ; Héb. 1, 2. 4 : 5, 12. 5 : 9, 11 ; 3, 19 ; 5, 43.

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1933

Das Neue Testament: Übersetzung in der Originalfassung

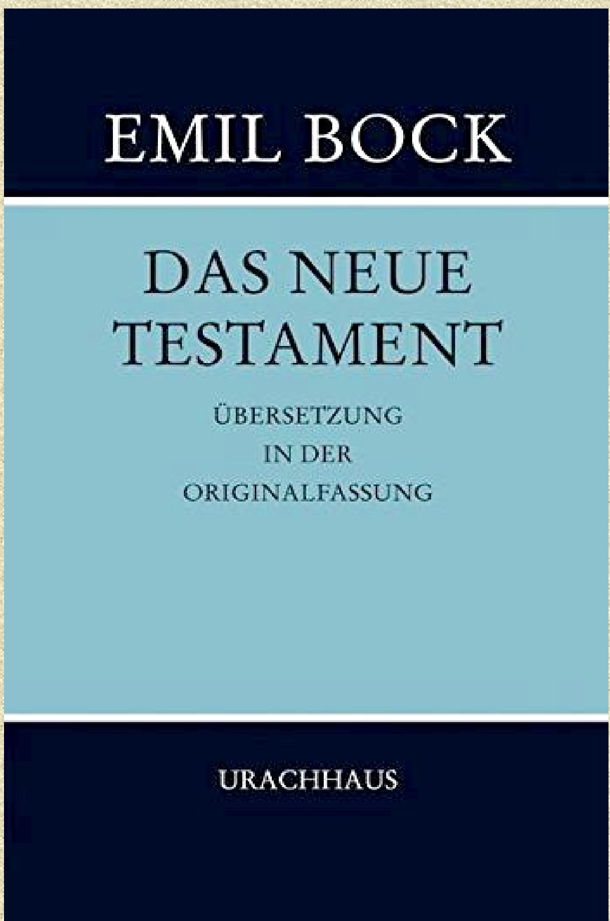
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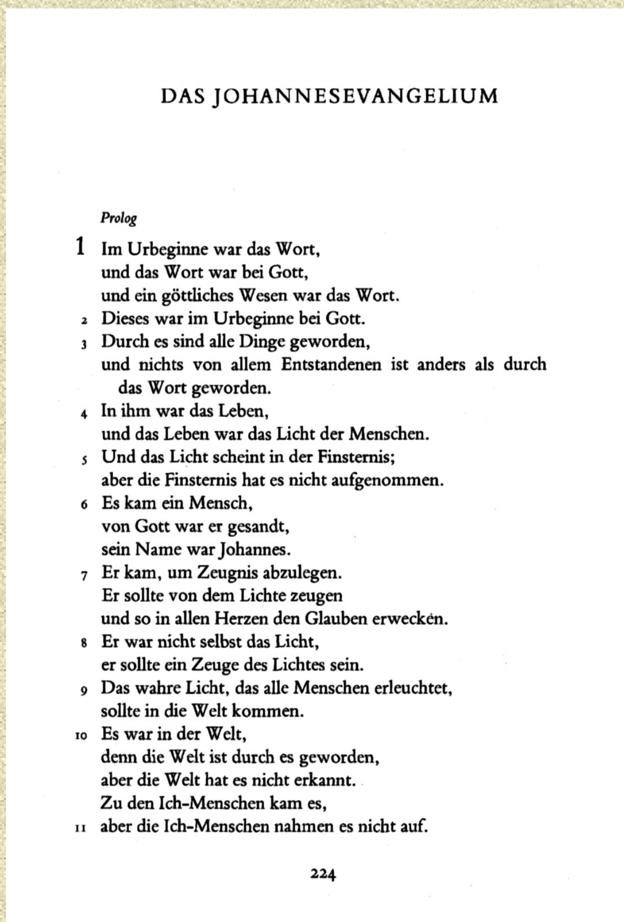
Emil Bock



and a divine being was the Word

und ein göttliches Wesen war das Wort





DAS JOHANNESEVANGELIUM

Prolog

1 Im Urbeginne war das Wort,
und das Wort war bei Gott,
und ein göttliches Wesen war das Wort.
2 Dieses war im Urbeginne bei Gott.
3 Durch es sind alle Dinge geworden,
und nichts von allem Entstandenen ist anders als durch das Wort geworden.
4 In ihm war das Leben,
und das Leben war das Licht der Menschen.
5 Und das Licht scheint in der Finsternis;
aber die Finsternis hat es nicht aufgenommen.
6 Es kam ein Mensch,
von Gott war er gesandt,
sein Name war Johannes.
7 Er kam, um Zeugnis abzulegen.
Er sollte von dem Lichte zeugen
und so in allen Herzen den Glauben erwecken.
8 Er war nicht selbst das Licht,
er sollte ein Zeuge des Lichtes sein.
9 Das wahre Licht, das alle Menschen erleuchtet,
sollte in die Welt kommen.
10 Es war in der Welt,
denn die Welt ist durch es geworden,
aber die Welt hat es nicht erkannt.
Zu den Ich-Menschen kam es,
11 aber die Ich-Menschen nahmen es nicht auf.

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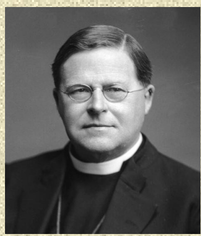
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1933

Readings in St. John's Gospel

London: Macmillan & Co.

William Temple



and the Word was divine

READINGS
IN
ST. JOHN'S GOSPEL

(FIRST SERIES: CHAPTERS I-XII)

BY

WILLIAM TEMPLE

ARCHBISHOP OF YORK

MACMILLAN AND CO., LIMITED
ST. MARTIN'S STREET, LONDON
1933

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1933

The Gospel of the Hellenists

New York: Henry Holt and Company

Benjamin W. Bacon



And the Logos was in nature divine

THE GOSPEL OF THE HELLENISTS

BY

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SOMETIME BUCKINGHAM PROFESSOR OF NEW TESTAMENT CRITICISM AND EXEGESIS IN YALE UNIVERSITY

EDITED BY

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NEW YORK
HENRY HOLT AND COMPANY

PROLOGUE

A HYMN IN THREE STROPHES. 1:1-18

FIRST STROPHE

The Logos and God

1:1 In the beginning was the Logos.[1]
And the Logos was inherent in God.
And the Logos was in nature divine.

2 The same was in the beginning with God.
3 All things came to being through him;
Without him nothing received existence.

4 Through him the creation was infused with life,
And the life was the guiding-light of men.
5 The light shineth in the darkness;
But the darkness overcame it not.

6 *There came a man, sent from God, whose name was* R
7 *John. The same came for witness, that he might bear witness of the Light, that all might believe through*
8 *him. He was not the Light, but came that he might bear witness of the Light.*

[1] [Professor Bacon's original typescript rendered this verse, "In the beginning was Thought. Thought belonged to God. Thought was in nature divine." This rendering he subsequently changed, his pen and ink corrections giving the following translation: "In the beginning was Soul. Soul was inherent in God. Soul was in nature divine." (For his interpretation of the word "Soul" as used in this connection see below p. 321 and p. 347.) Random notes indicate that he had also contemplated the possibility of interpreting Logos as "the principle of order," associating Christ so conceived with the thought of Rev. 3:14. In view of Professor Bacon's own uncertainty and the limitations which translation places upon interpretation, it has seemed wise to use the untranslatable 'Logos' in the text.]

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1936

Das Johannes-Evangelium: übersetzt und ausgelegt

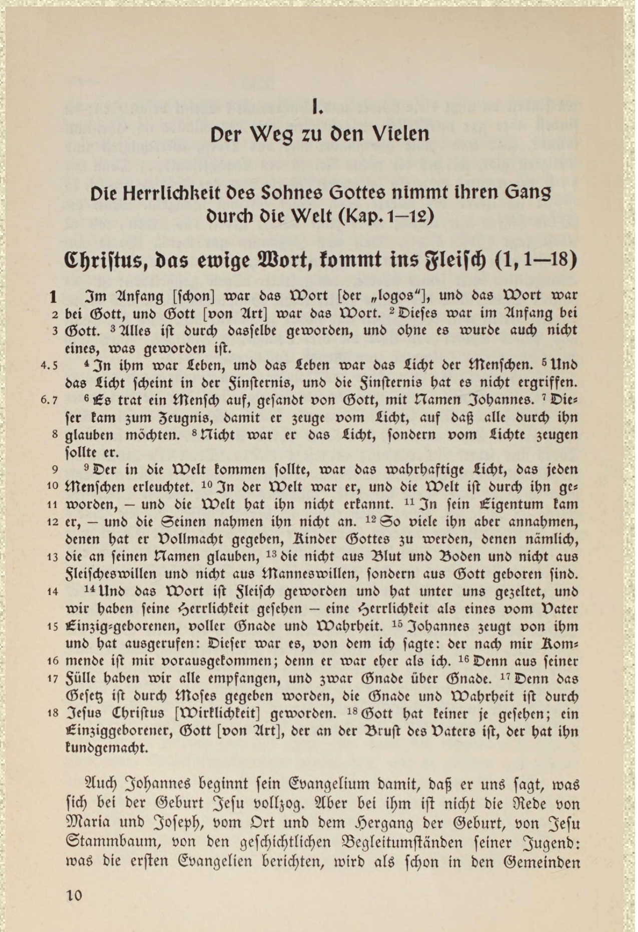
Leipzig und Hamburg: Gustav Schloetzmanns Verlagsbuchhandlung (Gustav Fick)

Wilhelm Schütz

and a god [of a kind] was the Word

und Gott [von Art] war das Wort





I.

Der Weg zu den Vielen

Die Herrlichkeit des Sohnes Gottes nimmt ihren Gang durch die Welt (Kap. 1—12)

Christus, das ewige Wort, kommt ins Fleisch (1, 1—18)

1 Im Anfang [schon] war das Wort [der „logos"], und das Wort war bei Gott, und Gott [von Art] war das Wort. [2] Dieses war im Anfang bei Gott. [3] Alles ist durch dasselbe geworden, und ohne es wurde auch nicht eines, was geworden ist.

[4] In ihm war Leben, und das Leben war das Licht der Menschen. [5] Und das Licht scheint in der Finsternis, und die Finsternis hat es nicht ergriffen.

[6] Es trat ein Mensch auf, gesandt von Gott, mit Namen Johannes. [7] Dieser kam zum Zeugnis, damit er zeuge vom Licht, auf daß alle durch ihn glauben möchten. [8] Nicht war er das Licht, sondern vom Lichte zeugen sollte er.

[9] Der in die Welt kommen sollte, war das wahrhaftige Licht, das jeden Menschen erleuchtet. [10] In der Welt war er, und die Welt ist durch ihn geworden, — und die Welt hat ihn nicht erkannt. [11] In sein Eigentum kam er, — und die Seinen nahmen ihn nicht an. [12] So viele ihn aber annahmen, denen hat er Vollmacht gegeben, Kinder Gottes zu werden, denen nämlich, die an seinen Namen glauben, [13] die nicht aus Blut und Boden und nicht aus Fleischeswillen und nicht aus Manneswillen, sondern aus Gott geboren sind.

[14] Und das Wort ist Fleisch geworden und hat unter uns gezeltet, und wir haben seine Herrlichkeit gesehen — eine Herrlichkeit als eines vom Vater Einzig-geborenen, voller Gnade und Wahrheit. [15] Johannes zeugt von ihm und hat ausgerufen: Dieser war es, von dem ich sagte: der nach mir Kommende ist mir vorausgekommen; denn er war eher als ich. [16] Denn aus seiner Fülle haben wir alle empfangen, und zwar Gnade über Gnade. [17] Denn das Gesetz ist durch Moses gegeben worden, die Gnade und Wahrheit ist durch Jesus Christus [Wirklichkeit] geworden. [18] Gott hat keiner je gesehen; ein Einziggeborener, Gott [von Art], der an der Brust des Vaters ist, der hat ihn kundgemacht.

Auch Johannes beginnt sein Evangelium damit, daß er uns sagt, was sich bei der Geburt Jesu vollzog. Aber bei ihm ist nicht die Rede von Maria und Joseph, vom Ort und dem Hergang der Geburt, von Jesu Stammbaum, von den geschichtlichen Begleitumständen seiner Jugend: was die ersten Evangelien berichten, wird als schon in den Gemeinden

10

https://archive.org/details/dasjohannesevang0000scht

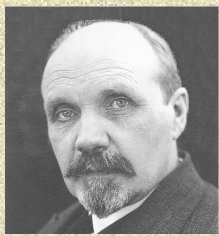
66

1938

Briefe über das Johannesevangelium

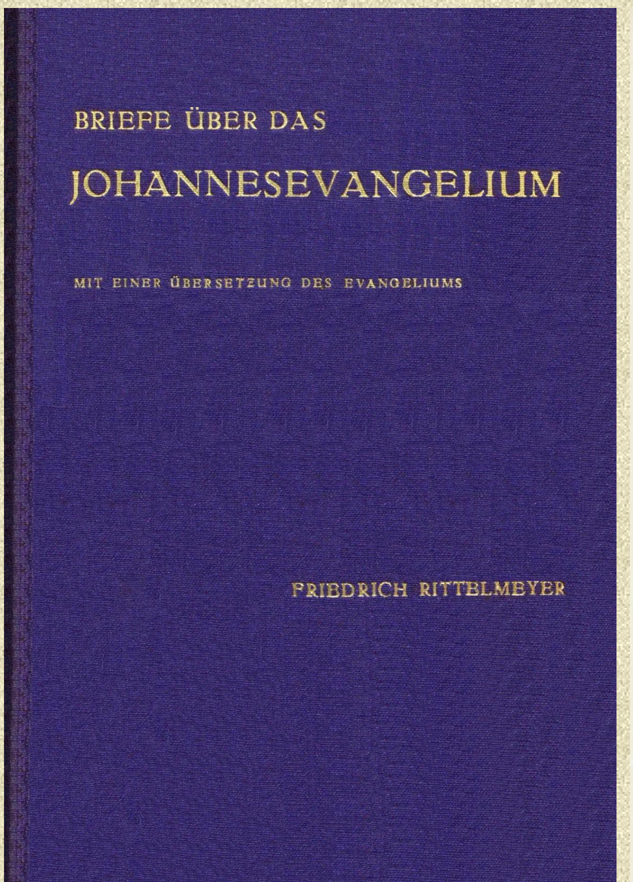
Stuttgart: Verlag Urachhaus

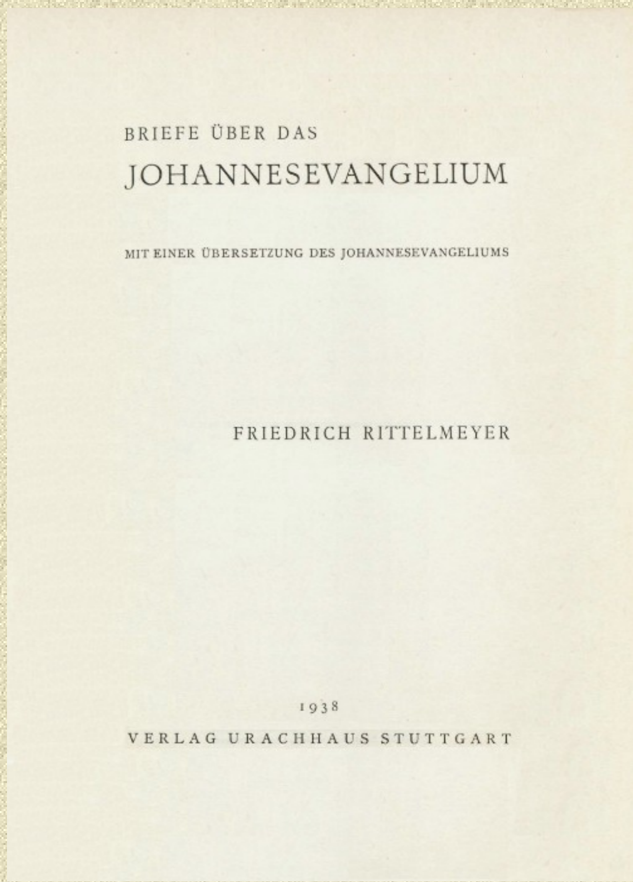
Friedrich Rittelmeyer



and himself a god was the Word

und selbst ein Gott war das Wort





BRIEFE ÜBER DAS

JOHANNESEVANGELIUM

MIT EINER ÜBERSETZUNG DES JOHANNESEVANGELIUMS

FRIEDRICH RITTELMEYER

1938

VERLAG URACHHAUS STUTTGART

67

1939

The Message of Jesus Christ:
The Tradition of the Early Christian Communities

trans. by Frederick Clifton Grant

New York: Charles Scribner's Sons

Martin Dibelius



and of godlike nature was the everlasting Word

THE MESSAGE OF JESUS

By

MARTIN DIBELIUS

Professor in the University of Heidelberg

1939

NICHOLSON AND WATSON

LIMITED LONDON

In the beginning was the everlasting Word
and the everlasting Word was with God
and of godlike nature was the everlasting Word,
hence it was in the beginning with God.
By its activity all things came into being
and naught that exists came apart from its activity.

And the everlasting Word became man upon earth
and sojourned in our midst
and we beheld his glory—
glory given an only begotten by a Father—
full of grace and truth.

And from his fulness have we all partaken:
grace upon grace.
For Moses gave the Law,
but Jesus Christ brought grace and truth.

No one has ever seen God;
the only-begotten Son,
who was in the Father's bosom,
he has made him known. —*John 1:1–3, 14, 16–18.*

[6]

https://archive.org/details/messageofjesus0000dibe

68

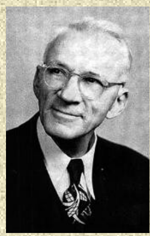
1943

The New Testament.

The Gospels: A Translation, Harmony and Annotations

St. Louis–Chicago–New York–Cincinnati: John S. Swift Co. Inc.

Ervin Edward Stringfellow



and the Word was Divine

THE GOSPELS

A TRANSLATION, HARMONY AND ANNOTATIONS

by

ERVIN EDWARD STRINGFELLOW, A. M.
Professor of New Testament
Language and Literature
in Drake University



PLANOGRAPHED BY
JOHN S. SWIFT CO., INC.
ST. LOUIS-CHICAGO-NEW YORK-CINCINNATI
PRINTED IN ST. LOUIS, MISSOURI, U. S. A.

I. THE PERIOD OF PREPARATION: THIRTY THREE YEARS OF PRIVATE LIFE

From the Birth of Jesus Until the Beginning of John the Baptist's Ministry.

(December 25, 7 B.C. to October, 27 A.D.)

I. Prologue[2] of the Fourth Gospel.[1]

John 1:1-18.

1 In the beginning was the Word,[3] and the Word was face to face with God, and the Word was Divine.[4] 2 He was in the beginning face to face with God. 3 All things came into being through him, and apart from him not one thing came into being. 4 That which has come into being was in him, life, and the life was the light of men. 5 And the light is shining in the darkness, and the darkness did not overcome it. 6 There arose a man sent from God; his name was John.[5] 7 This man came for witnessing, that he might witness concerning the light, that all might believe through him. 8 He was not the light, but (he came) that he might witness concerning the light. 9 The genuine light, which lights every man, was in the act of coming into the world. 10 He was in the world, and the world came into being through him, and the world did not know him. 11 He came into his own home, and his own people did not receive him. 12 But as many as received him, he gave to them authority to become children of God, (even) to them who believe on his name, 13 who were begotten, not of bloods,[6] nor yet of the will of the flesh, nor yet of the will of a man, but of God. 14 And the Word became flesh, and pitched his tent among us, and we beheld his glory, glory as of the only begotten from the Father full of grace and truth. 15 John witnessed concerning him and has cried aloud saying, "This was he regarding whom I said, He that comes after me (in time) has precedence over me, for (in reality) he did precede me. 16 For we all received from his fulness, even grace after grace. 17 For the law was given through Moses,[7] grace and truth came through Jesus Christ. 18 No one has ever seen God; the only-begotten, who is Divine, who is in the bosom of the Father - he it is that interpreted him.

Explanations:

1. John the Apostle. The Fourth Gospel is that according to John the apostle; son of Zebedee and Salome of Galilee (Mt. 27:56; Mk. 15:40; brother of James; cousin of Jesus; a fisherman (Mk. 1:19); partner of his father, brother James, and Simon (Lk. 5:10); disciple of John the Baptist (Jn. 1:35-40); with James designated by Jesus as Boanerges (Mk. 3:17; 9:38; Lk. 9:54-56); requested special honor of Jesus (Mk. 10:35-41); reclined on Jesus' bosom at the last supper (Jn. 13:23); acquainted with the high priest (Jn. 18:15); had committed to him at the cross the care of Jesus' mother, his aunt (Jn. 19:26,27); one of the first to empty tomb (Jn. 20:2-10); had a long continued service (Jn. 21:20-23); with Peter healed the lame man (Ac. 3:1-11); before the Sanhedrin (Ac. 4:1-22); with Peter received commission to Samaria (Ac. 8:14-24); pillar of the church (Gal. 2:9); exiled to Patmos (Rev. 1:9); author of Revelation (1:4). The Johns of the New Testament are: (1) John, the son of Zebedee, the apostle; (2) John the Baptist; (3) John (Jonah) the father of Simon Peter and Andrew (Mt. 16:17; Jn. 1:42); (4) John of the Sanhedrin (Ac. 4:6). John the Presbyter, the possible author of the Fourth Gospel and the three epistles, is not mentioned in the New Testament.
2. The prologue. This introduction to the Gospel has been designated "the Gospel in miniature". It contains three leading ideas, which are also emphasized in the book as a whole. These three ideas are: (1) The messiahship of Jesus. (2) The rejection of Jesus by the Jews. (3) The acceptance of Jesus by faith on the part of many. The purpose of the prologue is fourfold: (1) To appeal to Jewish thought that emphasized God's word as his power. (2) To answer the Gnostic who taught that God could have nothing to do with an evil world. (3) To set forth Jesus as preexistent, yet to refute the Gnostics who denied his incarnation. (4) To counteract the teaching that John the Baptist was the Messiah.
3. The Word. The primary meaning of "word" (logos) is "the spoken word as expressive of thought". The Greeks had used the term to denote the principle which maintains order in the world. In Jesus' day the Jews used the term to denote the will of God manifested in personal action. In Philo the "Word" was the sum of all God's activities in the world.

69

1945

NORWEGIAN

Det nye testamente i ny oversettelse. I: Evangeliet

Oslo: H. Aschehoug & Co.

Johan Lyder Brun



and the Word was of divine kind

og Ordet var av guddomsart

LYDER BRUN

DET NYE TESTAMENTE

I NY OVERSETTELSE

I

Evangeliet

OSLO 1945

FORLAGT AV H. ASCHEHOUG & CO.
(W. NYGAARD)

Evangeliet
efter Johannes

Ordet ble kjød

I begynnelsen var Ordet, og Ordet var hos Gud, og Ordet 1 var av guddomsart. Det var i begynnelsen hos Gud. 2 Alt er blitt til ved det, og uten det er ikke en eneste 3 ting blitt til av det som er. I det var liv, og livet var 4 menneskenes lys. Og lyset skinner i mørket; men mørket 5 har ikke fått bukt med det.

En mann stod frem, utsendt av Gud, hans navn var 6 Johannes. Han kom for å frembære vidnesbyrd: for å 7 vidne om lyset, forat alle skulde komme til tro ved ham. Han var ikke selv lyset, men skulde vidne om lyset. 8 Det sanne lys — det som opplyser hvert menneske — 9 skulde nu komme til verden. Han var i verden, og ver- 10 den var blitt til ved ham; men verden kjente ham ikke. Han kom til sitt eget, men hans egne tok ikke imot ham. 11 Men alle som tok imot ham, dem gav han rett og makt 12 til å bli Guds barn — dem som tror på hans navn. Og de er ikke født av blod, ikke av kjødelig vilje, ikke av 13 mannevilje, men av Gud.

Ja, Ordet ble kjød og tok bolig iblant oss, og vi fikk 14 skue hans herlighet: en herlighet som Guds énbårne har den fra Faderen, full av nåde og sannhet. Johannes vid- 15 ner om ham, når han roper: «Han som kommer efter meg, er kommet foran meg; for han var før meg.» Ja, av hans 16 fylde har vi alle fått — nåde og atter igjen nåde. For 17 loven ble gitt ved Moses; nåden og sannheten er kommet ved Jesus Kristus. Gud har ingen noensinne sett; den énbårne 18

70

1946

Das Neue Testament für die bibellesende Gemeinde (Ed. 1)

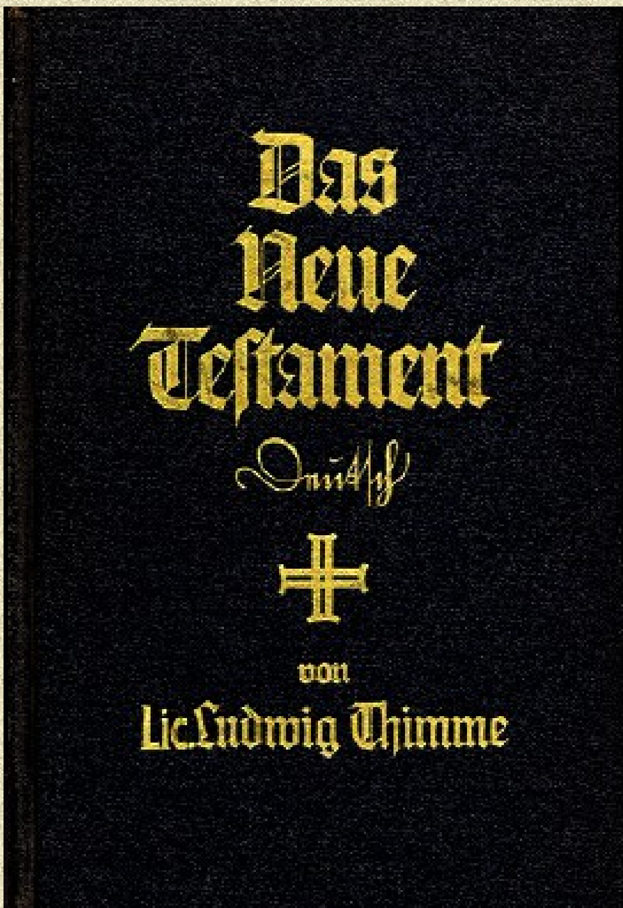
Stuttgart: Privilegierte Württembergische Bibelanstalt

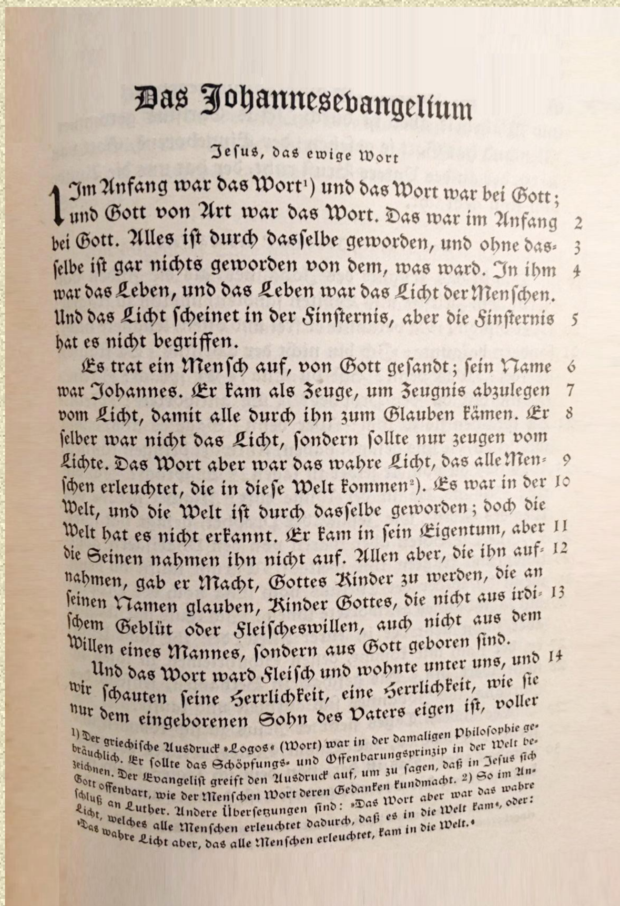
Ludwig Thimme



and god of a kind was the Word

und Gott von Art war das Wort





Das Johannesevangelium

Jesus, das ewige Wort

1 Im Anfang war das Wort[1]) und das Wort war bei Gott;
und Gott von Art war das Wort. Das war im Anfang 2
bei Gott. Alles ist durch dasselbe geworden, und ohne das- 3
selbe ist gar nichts geworden von dem, was ward. In ihm 4
war das Leben, und das Leben war das Licht der Menschen.
Und das Licht scheinet in der Finsternis, aber die Finsternis 5
hat es nicht begriffen.

Es trat ein Mensch auf, von Gott gesandt; sein Name 6
war Johannes. Er kam als Zeuge, um Zeugnis abzulegen 7
vom Licht, damit alle durch ihn zum Glauben kämen. Er 8
selber war nicht das Licht, sondern sollte nur zeugen vom
Lichte. Das Wort aber war das wahre Licht, das alle Men- 9
schen erleuchtet, die in diese Welt kommen[2]). Es war in der 10
Welt, und die Welt ist durch dasselbe geworden; doch die
Welt hat es nicht erkannt. Er kam in sein Eigentum, aber 11
die Seinen nahmen ihn nicht auf. Allen aber, die ihn auf- 12
nahmen, gab er Macht, Gottes Kinder zu werden, die an
seinen Namen glauben, Kinder Gottes, die nicht aus irdi- 13
schem Geblüt oder Fleischeswillen, auch nicht aus dem
Willen eines Mannes, sondern aus Gott geboren sind.

Und das Wort ward Fleisch und wohnte unter uns, und 14
wir schauten seine Herrlichkeit, eine Herrlichkeit, wie sie
nur dem eingeborenen Sohn des Vaters eigen ist, voller

1) Der griechische Ausdruck »Logos« (Wort) war in der damaligen Philosophie gebräuchlich. Er sollte das Schöpfungs- und Offenbarungsprinzip in der Welt bezeichnen. Der Evangelist greift den Ausdruck auf, um zu sagen, daß in Jesus sich Gott offenbart, wie der Menschen Wort deren Gedanken kundmacht. 2) So im Anschluß an Luther. Andere Übersetzungen sind: »Das Wort aber war das wahre Licht, welches alle Menschen erleuchtet dadurch, daß es in die Welt kam«, oder: »Das wahre Licht aber, das alle Menschen erleuchtet, kam in die Welt.«

71

1947

DUTCH

De vier Evangeliën: uit de Griekse tekst vertaald

Amsterdam: Christengemeenschap

Heinrich A. P. J. Ogilvie

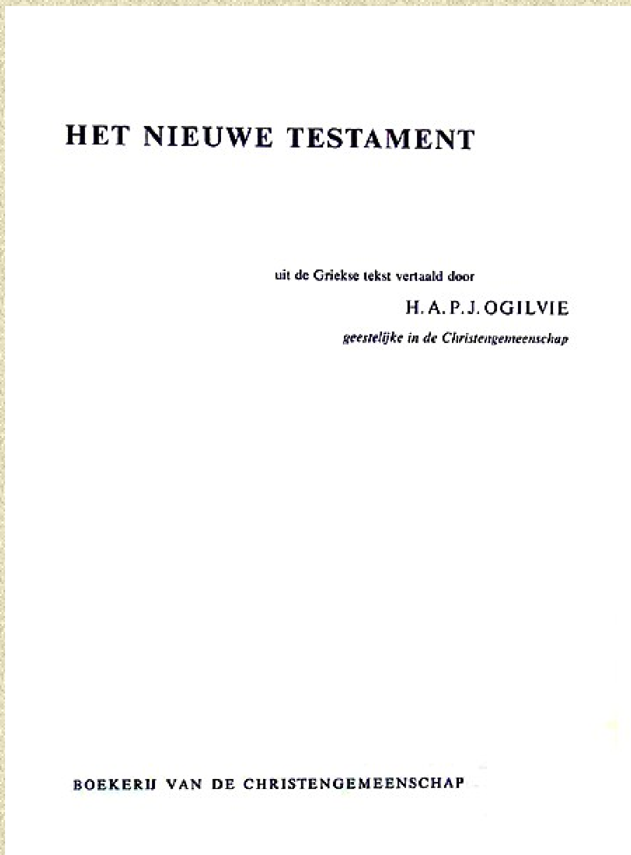


and a divine being was the Word

en een goddelijk wezen was het Woord



HET NIEUWE TESTAMENT



HET NIEUWE TESTAMENT

uit de Griekse tekst vertaald door

H. A. P. J. OGILVIE

geestelijke in de Christengemeenschap

BOEKERIJ VAN DE CHRISTENGEMEENSCHAP

NT (1968):

em goddelijk was het Woordwezen

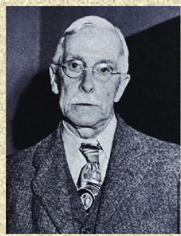
72

1947

The Four Gospels: A New Translation (Ed. 2)

New York - London: Harper & Brothers Publishers

Charles C. Torrey



and the Word was god

The Four Gospels

A NEW TRANSLATION

By CHARLES CUTLER TORREY

Professor of Semitic Languages in Yale University

SECOND EDITION

HARPER & BROTHERS PUBLISHERS

New York *and* London

The Gospel of John

1 In the beginning was the Word, and the Word was with
2* God, and the Word was god. When he was in the be-
3 ginning with God all things were created through him;
4 without him came no created thing into being. In him was
5 life, and the life was the light of men; and the light shone
on in the darkness, and the darkness overcame it not.

6 There was a man sent of God, whose name was John.
7 He came for witness, to testify concerning the light, that
8* all through him might believe. He was not the light, but
9 the one who was to bear witness to the light. The true
light, which illumines every man, was coming into the
10 world. He was in the world, and the world was created
11 through him; but the world knew him not. He came to his
12 own, but his own received him not. To those who received
him he gave power to become children of God; to those
13* believing on the name of him who was born not of blood,
nor of carnal desire, nor of the will of man, but of God.

14* The Word was made flesh and dwelt among us, and we
beheld his glory; glory as of an only son, bestowed by a
15* father; fulness of grace and truth. John bore witness con-
cerning him, and proclaimed: "This is he of whom I said,
The one who is coming after me has already superseded
16* me, for he was before me; he of whose fulness we all have
17* received, even grace succeeding grace; for the law was given

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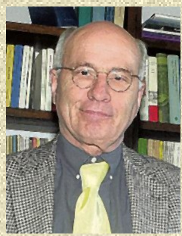
73

1949

Das Neue Testament in der Sprache von heute

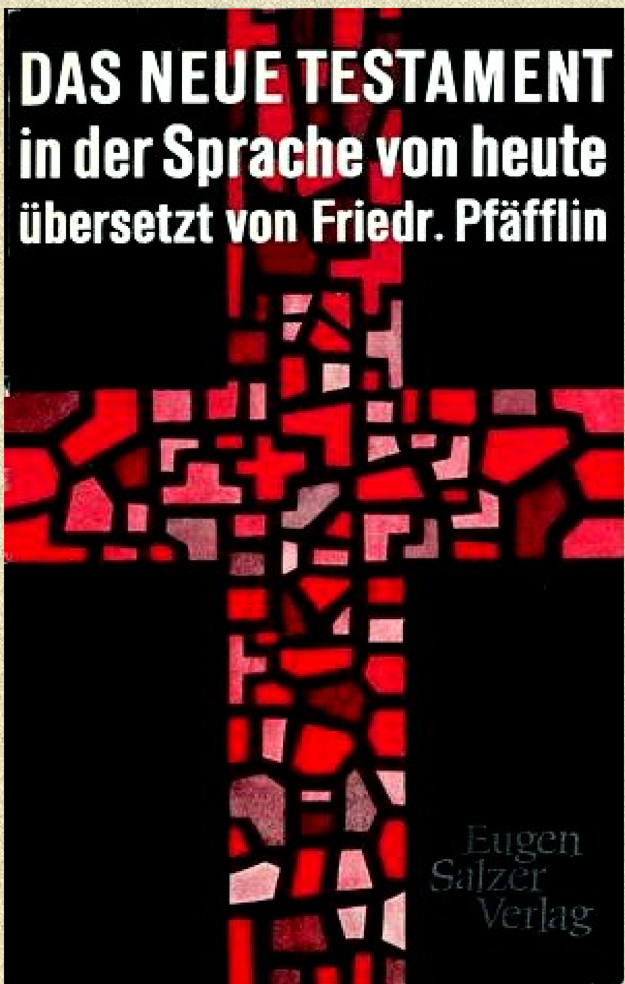
Heilbronn und Stuttgart: Eugen Salzer Verlag

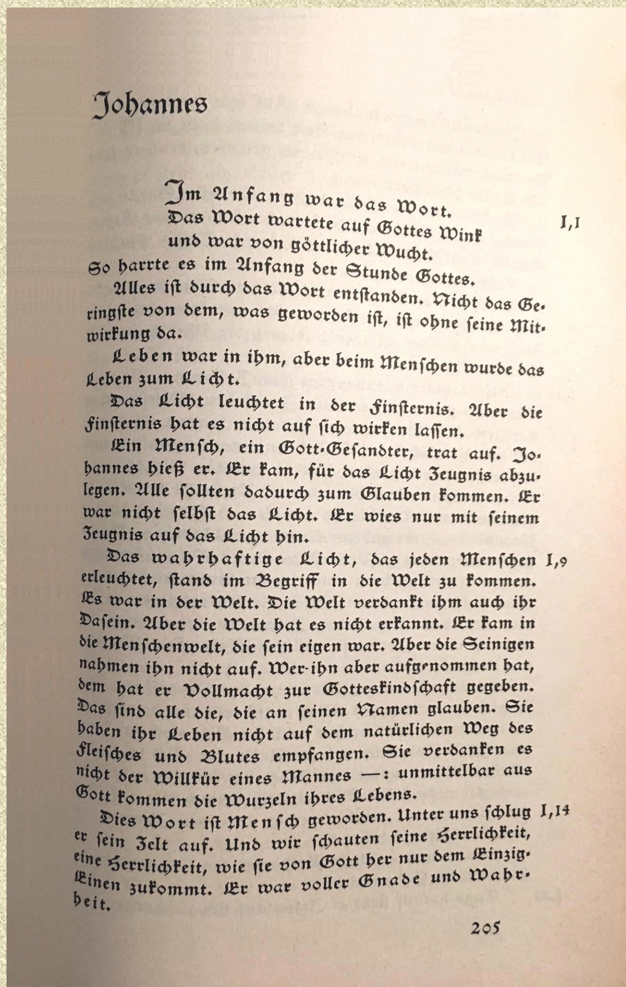
Friedrich Pfäfflin



and was of divine weightiness

und war von göttlicher Wucht





Johannes

Im Anfang war das Wort.
Das Wort wartete auf Gottes Wink — I,1
und war von göttlicher Wucht.
So harrte es im Anfang der Stunde Gottes.

Alles ist durch das Wort entstanden. Nicht das Geringste von dem, was geworden ist, ist ohne seine Mitwirkung da.

Leben war in ihm, aber beim Menschen wurde das Leben zum Licht.

Das Licht leuchtet in der Finsternis. Aber die Finsternis hat es nicht auf sich wirken lassen.

Ein Mensch, ein Gott-Gesandter, trat auf. Johannes hieß er. Er kam, für das Licht Zeugnis abzulegen. Alle sollten dadurch zum Glauben kommen. Er war nicht selbst das Licht. Er wies nur mit seinem Zeugnis auf das Licht hin.

Das wahrhaftige Licht, das jeden Menschen erleuchtet, stand im Begriff in die Welt zu kommen. — I,9 Es war in der Welt. Die Welt verdankt ihm auch ihr Dasein. Aber die Welt hat es nicht erkannt. Er kam in die Menschenwelt, die sein eigen war. Aber die Seinigen nahmen ihn nicht auf. Wer ihn aber aufgenommen hat, dem hat er Vollmacht zur Gotteskindschaft gegeben. Das sind alle die, die an seinen Namen glauben. Sie haben ihr Leben nicht auf dem natürlichen Weg des Fleisches und Blutes empfangen. Sie verdanken es nicht der Willkür eines Mannes —: unmittelbar aus Gott kommen die Wurzeln ihres Lebens.

Dies Wort ist Mensch geworden. Unter uns schlug er sein Zelt auf. — I,14 Und wir schauten seine Herrlichkeit, eine Herrlichkeit, wie sie von Gott her nur dem Einzig-Einen zukommt. Er war voller Gnade und Wahrheit.

205

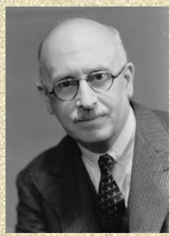
74

1949

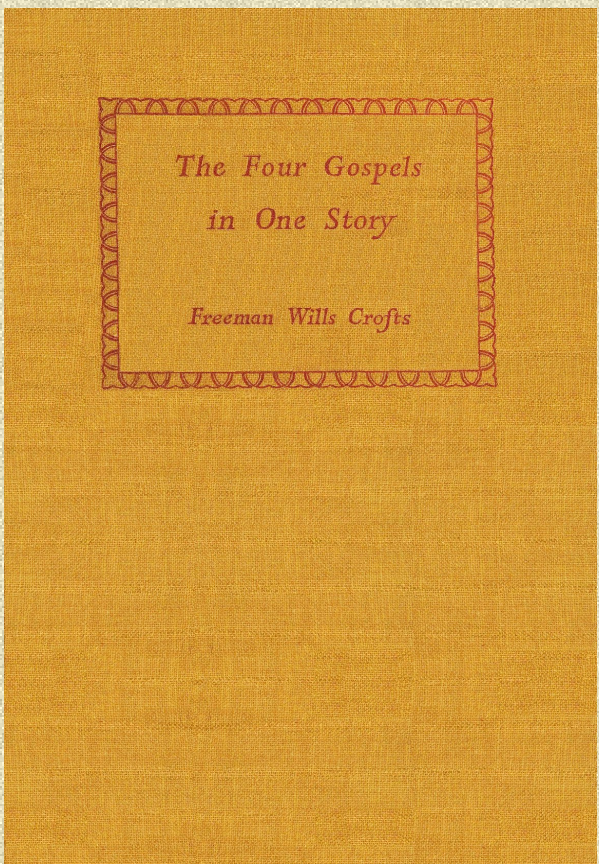
The Four Gospels in One Story,
Written as a Modern Biography:
With difficult passages clarified and Explanatory Notes

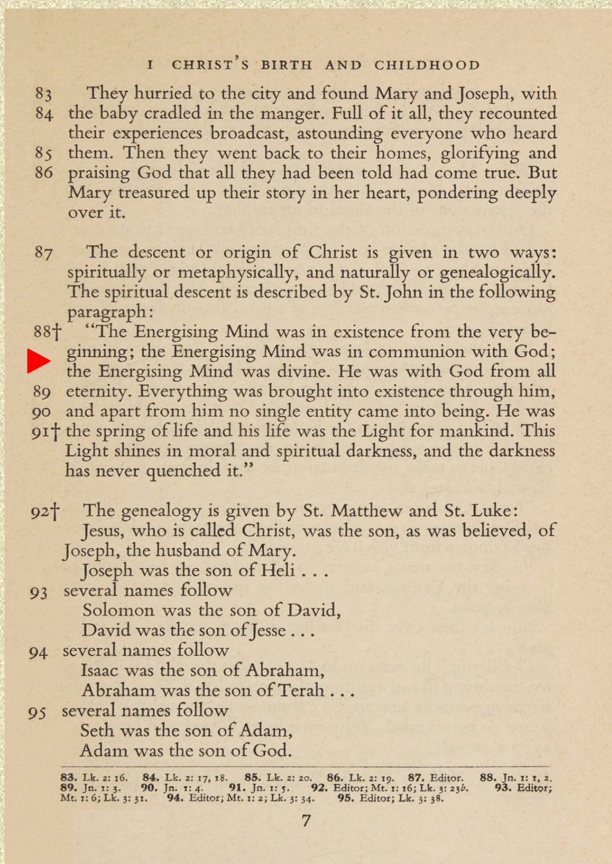
London - New York - Toronto: Longmans, Green and Co

Freeman Wills Crofts



the Energising Mind was divine





83 They hurried to the city and found Mary and Joseph, with
84 the baby cradled in the manger. Full of it all, they recounted their experiences broadcast, astounding everyone who heard
85 them. Then they went back to their homes, glorifying and
86 praising God that all they had been told had come true. But Mary treasured up their story in her heart, pondering deeply over it.

87 The descent or origin of Christ is given in two ways: spiritually or metaphysically, and naturally or genealogically. The spiritual descent is described by St. John in the following paragraph:

88† "The Energising Mind was in existence from the very beginning; the Energising Mind was in communion with God; the Energising Mind was divine. He was with God from all
89 eternity. Everything was brought into existence through him,
90 and apart from him no single entity came into being. He was
91† the spring of life and his life was the Light for mankind. This Light shines in moral and spiritual darkness, and the darkness has never quenched it."

92† The genealogy is given by St. Matthew and St. Luke:
Jesus, who is called Christ, was the son, as was believed, of Joseph, the husband of Mary.
Joseph was the son of Heli . . .
93 several names follow
Solomon was the son of David,
David was the son of Jesse . . .
94 several names follow
Isaac was the son of Abraham,
Abraham was the son of Terah . . .
95 several names follow
Seth was the son of Adam,
Adam was the son of God.

83. Lk. 2: 16. **84.** Lk. 2: 17, 18. **85.** Lk. 2: 20. **86.** Lk. 2: 19. **87.** Editor. **88.** Jn. 1: 1, 2. **89.** Jn. 1: 3. **90.** Jn. 1: 4. **91.** Jn. 1: 5. **92.** Editor; Mt. 1: 16; Lk. 3: 23*b*. **93.** Editor; Mt. 1: 6; Lk. 3: 31. **94.** Editor; Mt. 1: 2; Lk. 3: 34. **95.** Editor; Lk. 3: 38.

https://archive.org/details/fourgospelsinone0000crof

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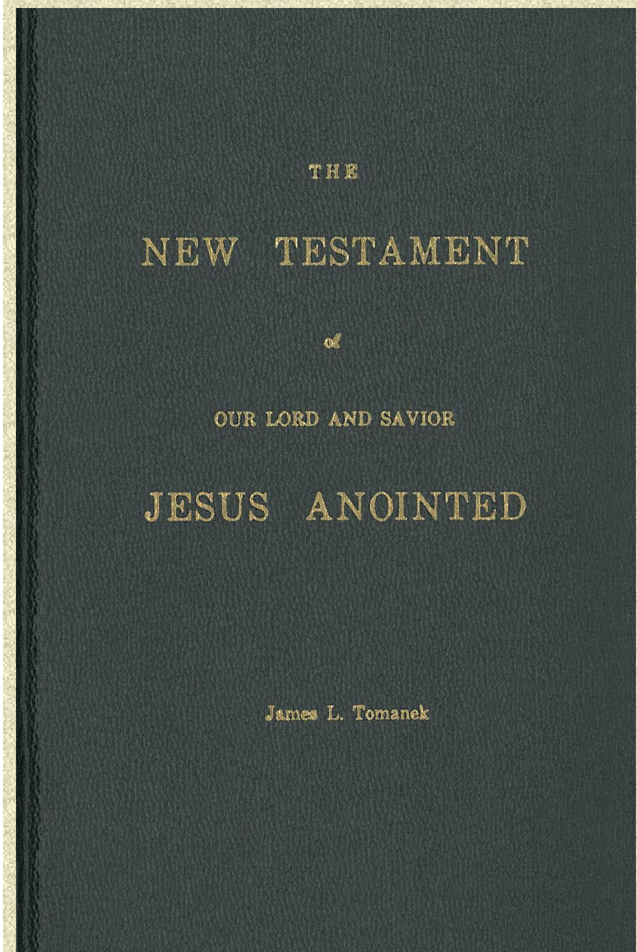
1958

The New Testament of our Lord and Savior Jesus Anointed

Pocatello: Arrowhead Press, USA

James L. Tomanek

and the Word was a God



GLAD TIDINGS
BY JOHN

Chapter 1

1 In the beginning was the Word, and the Word was 2 with God, and the Word was a God. In the beginning 3 This Word was with God. All was done through It, and 4 without It not even one thing was done. In It was life, 5 and the life was the light of men. And the Light shone in darkness, and darkness apprehended It not.

6 There was a man sent from God; his name was John. 7 He came for a witness that he might testify about the 8 Light, that all might believe through Him. He was not the Light, but that he might testify about the Light.

9 He is the True Light that coming into the world 10 enlightens every man. He was in the world, and the world 11 was through Him; and the world knew Him not. He came to his own, and his own received Him not.

12 But to as many as received Him, He gave authority to become children of God, to those believing in His Name, 13 who were not begotten from bloods nor from a will of flesh nor from a will of man, but from God.

14 And the Word became flesh and for awhile lived among us. And we beheld his glory, a glory as of an Only-Begotten from Father full of favor and truth.

15 John testified concerning Him and cried, saying, "This is the One of whom I said is coming after me and 16 has become ahead of me, for He was before me. Out of 17 his fullness we all receive favor upon favor. For the law was given through Moses; the favor and the truth comes through Jesus Anointed.

18 "No one has ever seen God. The Only-Begotten Son, being in the bosom of the Father, He has made Him known."

19 And this is the testimony of John when the Jews from Jerusalem sent priests and Levites that they might ask 20 him, who he is. He confessed and did not deny, confessed 21 that he is not the Anointed. And they asked him, "Who then are you, Elijah?" And he said, "I am not." "Are you the prophet?" And he answered, "No."

https://archive.org/stream/TheNewTestamentForEnglishReadersAlfordH.rOpts/NewTestament TomanekJL 1958-opt

1958

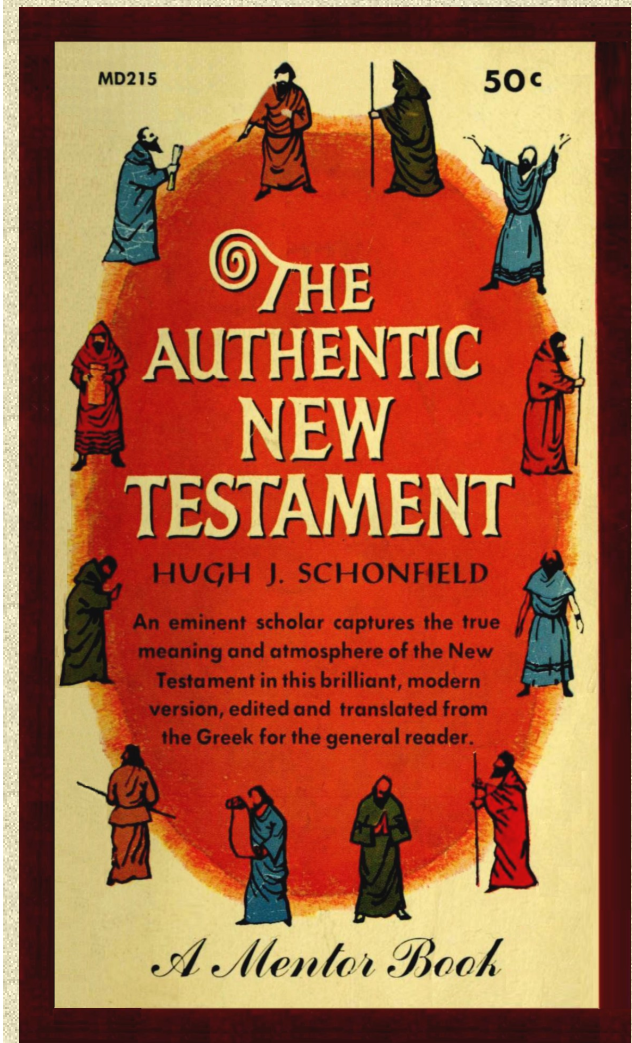
The Authentic New Testament

New York: The New American Library, USA

Hugh J. Schonfield



So the Word was divine



THE GOOD NEWS OF JESUS CHRIST

John's Version

PROLOGUE[1]

In the beginning was the Word.[2]
And the Word was with God.
So the Word was divine.
He was in the beginning with God.
By him everything had being.
And without him nothing had being.[3]
What had being by him was Life.
And Life was the Light of men.
And the Light shines in the Darkness.
And the Darkness could not suppress it.

There was a man sent from God called John. He came as a witness, to testify about the Light, that all might believe through him. He was not himself the Light, but came that he should testify about the Light.

This was the true Light.
It illumines all who enter the world.
He was in the world, [and the world had being by him.]
But the world did not recognize him.
He came to his own domains.
And his own did not receive him.

On those who did receive him, those who believed in him,[4] he conferred the privilege of becoming children of God, who owed their being not to race, nor physical intention, nor to human design, but to God.

The Word took bodily form and dwelt with us.
And we beheld his glory.
Glory as of the Father's Only-begotten.
Full of loving-kindness and truth.

[1] The Prologue consists of a hymn interspersed with brief remarks. The hymn is antiphonal, the alternate lines being chanted as a response. Our book was published in Asia Minor early in the second century, and this hymn could well be the one mentioned by Pliny the Younger, when as Governor of Bithynia (c. A.D. 112) he wrote about the Christians to the Emperor Trajan, that 'they met on a certain fixed day before it was light and sang an antiphonal chant to Christ, as to a god'. See also *Acts of John*, 94-6.
[2] The *Logos*, the expressed concept, here personified.
[3] Cp. Prov. viii. 22-31.
[4] Cp. Jn. xii. 36, below p. 414.

389

https://archive.org/details/authenticnewtest00scho

77

1958

Reading the Gospel of John (Ed. 1)

Chicago - Philadelphia - Los Angeles: The Judson Press

James Percival Berkeley

And the Word was Divine

READING THE GOSPEL OF JOHN

By JAMES P. BERKELEY

THE JUDSON PRESS

CHICAGO PHILADELPHIA LOS ANGELES

I (1:1-5)

In the beginning was the Word,
And the Word was with God,
And the Word was Divine.

The same was in the beginning with God,
All things through him became,
And apart from him not one thing became which has become.

In him was Life,
And the Life was the Light of men,
And the Light shines in the Darkness,
And the Darkness did not overcome it.

II (1:9-13)

The Light, the True Light,
Which enlightens every man,
Was coming into the World.

In the World he was,
And the World through him became,
And the World did not know him.

He came unto his own,
And they who were his own did not receive him.

As many as received him,
To them he gave sanction to become children of God,
To those who believe on his name;
Who,
    not of blood,
    not of the will of flesh,
    not of the will of man,
But of God, were begotten.

78

1960

Zeugnis und Gestalt des Johannes-Evangeliums:
Eine Studie zer denkerischen und gestalterischen Leistung des vierten Evangelisten

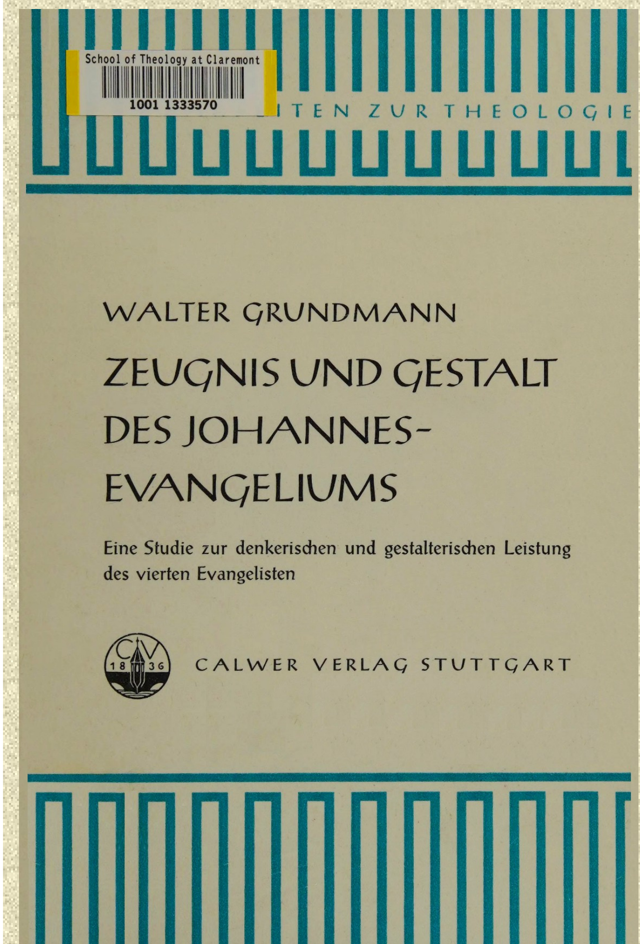
Stuttgart: Calwer Verlag, Germany

Walter Grundmann



and god of a kind was the Logos

und Gott von Art war der Logos



Begriffe, die im Evangelium selbst nicht wieder vorkommen, z.B. der Begriff des Logos, und zugleich enthält er die entscheidenden Themen, die im Evangelium entfaltet werden.

Wenn wir die Ergebnisse der Durchforschung des Prologs zusammenfassen, ergibt sich folgendes Bild:[48]

I (1) *Im Uranfang war der Logos,*
und der Logos war auf Gott zu,
und Gott von Art war der Logos.
(2) Dieser war im Uranfang auf Gott zu.
(3) *Alles wurde durch ihn,*
und ohne ihn wurde nicht eines.
(4) *Was geworden ist, in ihm war das Leben.*
Und das Leben war das Licht der Menschen.
(5) *Und das Licht scheint in der Finsternis,*
und die Finsternis hat es nicht überwältigt.
(6) Es wurde ein Mensch, gesandt von Gott,
mit Namen Johannes.
(7) Dieser kam zum Zeugnis,
daß er zeugte vom Licht,
daß alle durch ihn glaubten.
(8) Jener war nicht das Licht,
sondern daß er zeugte vom Licht.
(9) Er war das wahrhaftige Licht,
das jeden Menschen erleuchtet,
der in die Welt kommt.

II (10) *(Der Logos) war in der Welt,*
und die Welt wurde durch ihn,
und die Welt erkannte ihn nicht.
(11) *Er kam in sein Eigentum,*
und die Seinen nahmen ihn nicht auf.
(12) *Wie viele ihn aber aufnahmen,*
denen gab er (Vollmacht), Gottes Kinder zu werden,
(12c) die an seinen Namen glauben,
(13) die nicht aus Blut und nicht aus dem Willen des Fleisches
und nicht aus dem Willen des Mannes,
sondern aus Gott erzeugt sind.

[48] Die links stehenden Stücke gehören dem Hymnus an, die rechts stehenden enthalten die Zusätze und Erweiterungen; die kursiv gedruckten Partien des Hymnus sind die ältesten Bestandteile, die gesperrten Partien eine Zudichtung, wahrscheinlich vom Evangelisten oder seiner Vorlage.

28

https://archive.org/details/zeugnisundgestal0000grun

79

1961

The New English Bible

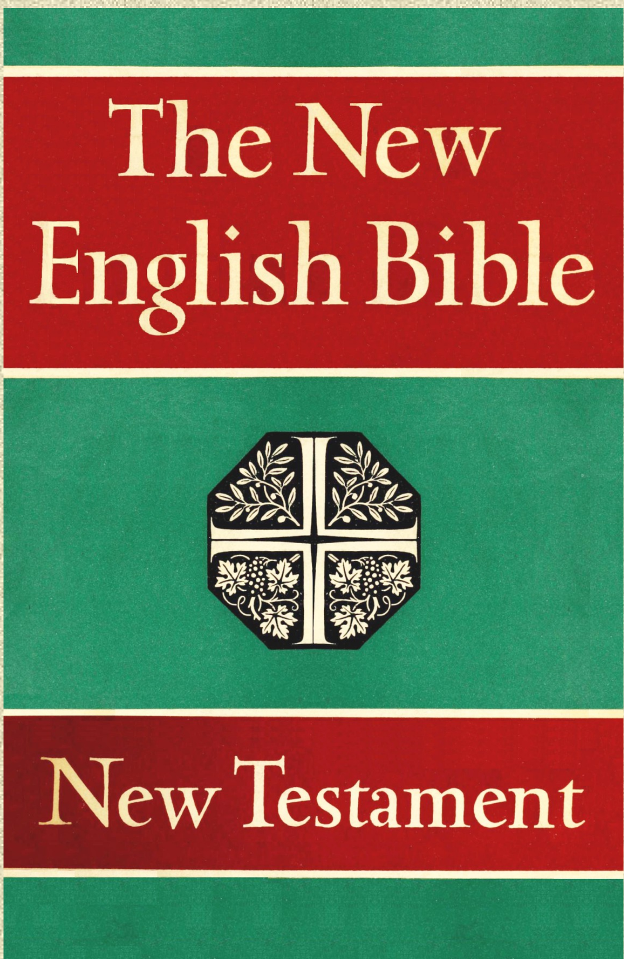
Oxford University Press, Cambridge University Press

Oxford-Cambridge-New York

Charles T. Dodd



and what God was, the Word was



THE

GOSPEL ACCORDING TO

JOHN

The Coming of Christ

1 WHEN ALL THINGS began, the Word already was.[a] The Word dwelt with God, and what God was, the 2 Word was. The Word, then, was with God at the beginning, 3 and through him all things came to be; no single thing was 4 created without him. All that came to be was alive with his life,[b] 5 and that life was the light of men. The light shines on in the dark, and the darkness has never quenched it.

6, 7 There appeared a man named John, sent from God; he came as a witness to testify to the light, that all might become believers 8 through him. He was not himself the light; he came to bear witness 9 to the light. The real light which enlightens every man was even then coming into the world.[c]

10 He was in the world;[d] but the world, though it owed its being to 11 him, did not recognize him. He entered his own realm, and his own 12 would not receive him. But to all who did receive him, to those who have yielded him their allegiance, he gave the right to become 13 children of God, not born of any human stock, or by the fleshly 14 desire of a human father, but the offspring of God himself. So the Word became flesh; he came to dwell among us, and we saw his glory, such glory as befits the Father's only Son, full of grace and truth.

15 Here is John's testimony to him: he cried aloud, 'This is the man I meant when I said, "He comes after me, but takes rank before me"; for before I was born, he already was.'

16, 17 Out of his full store we have all received grace upon grace; for while the Law was given through Moses, grace and truth came

[*a*] *Or* The Word was at the creation. [*b*] *Or* no single created thing came into being without him. There was life in him... [*c*] *Or* The light was in being, light absolute, enlightening every man born into the world. [*d*] *Or* The Word, then, was in the world.

https://archive.org/details/newenglishbiblen00join

80

1967

Der Prolog des Johannesevangeliums (Johannes 1, 1-18)

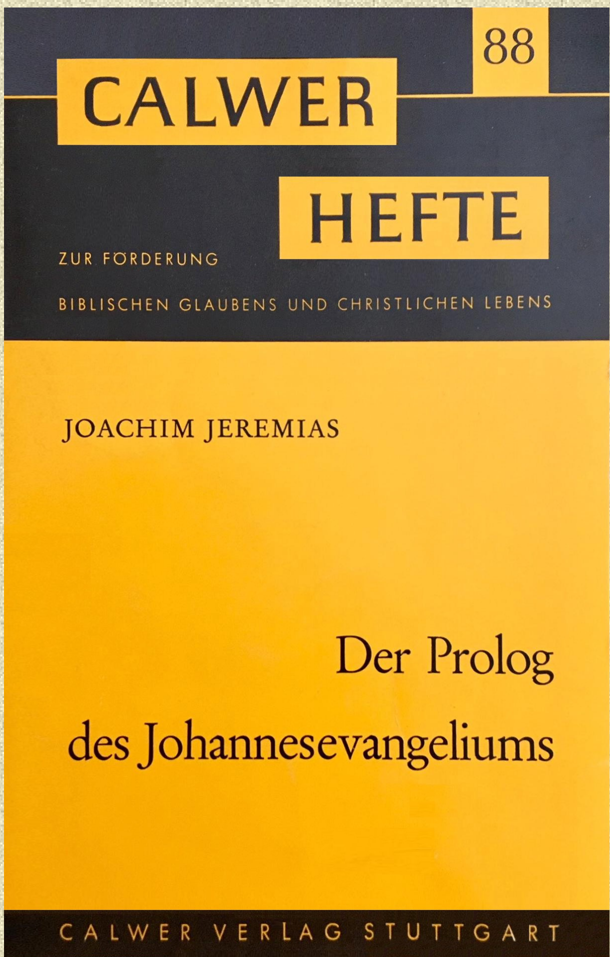
Stuttgart: Calwer Verlag

Joachim Jeremias



and godlike sort was the Logos

und göttlicher Art war der Logos



2. DIE GEDANKENFÜHRUNG DES PROLOGS

a) Die erste Strophe (V. 1–5): Der Logos

In dreifacher Weise wird der Logos vorgestellt:

„Im Anfang war der Logos,
und der Logos war bei Gott,
und göttlicher Art war der Logos."

Mit bewußtem Anklang an das erste Wort der Bibel: „Im Anfang schuf Gott Himmel und Erde" beginnt der Prolog. Aber das Wort „Anfang" hat im Prolog einen anderen Sinn als in der Genesis. Es bezeichnet nicht die Schöpfung, die erst später, in V. 3, erwähnt wird, sondern die vorweltliche Ewigkeit, den Uranfang, mit anderen Worten: „Im Anfang" ist Joh. 1, 1 kein temporaler, sondern ein qualitativer Begriff. Dieser Anfang umschreibt die Sphäre Gottes. Der Logos kommt aus der Ewigkeit. Wer es mit ihm zu tun hat, hat es mit dem lebendigen Gott selbst zu tun.

Sodann wird der Logos vorgestellt als der Schöpfungsmittler:

„Alle Dinge sind durch ihn geschaffen worden,
und ohne ihn ist nichts geschaffen worden von allem,
was ist."[3]

Was ist der Sinn dieser seltsamen christologischen Aussage von der Schöpfungsmittlung, die zuerst bei Paulus in einer

[3] Manche Exegeten verbinden die letzten Worte mit den folgenden: „Was geschaffen worden war, war in ihm Leben." Aber das gibt schwerlich einen guten Sinn. Die Schöpfung war nicht Leben (*zoe*), d. h. Leben im Vollsinn. Nur im Logos war Leben.

17

https://books.google.pl/books?id=J68qAQAAMAAJ (limited view)

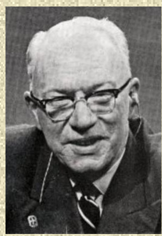
81

1968

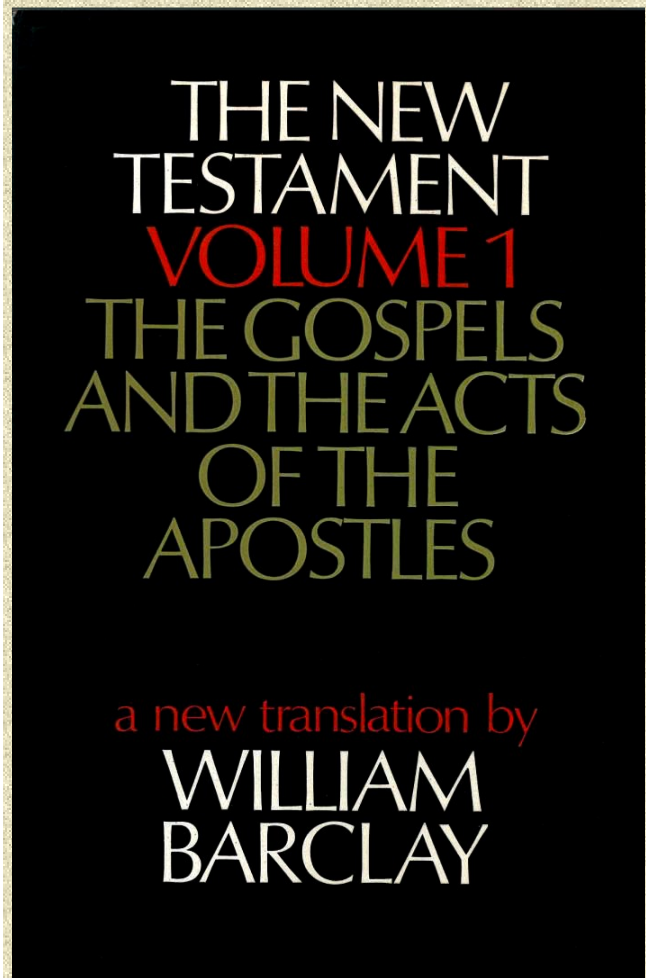
The New Testament: A New Translation

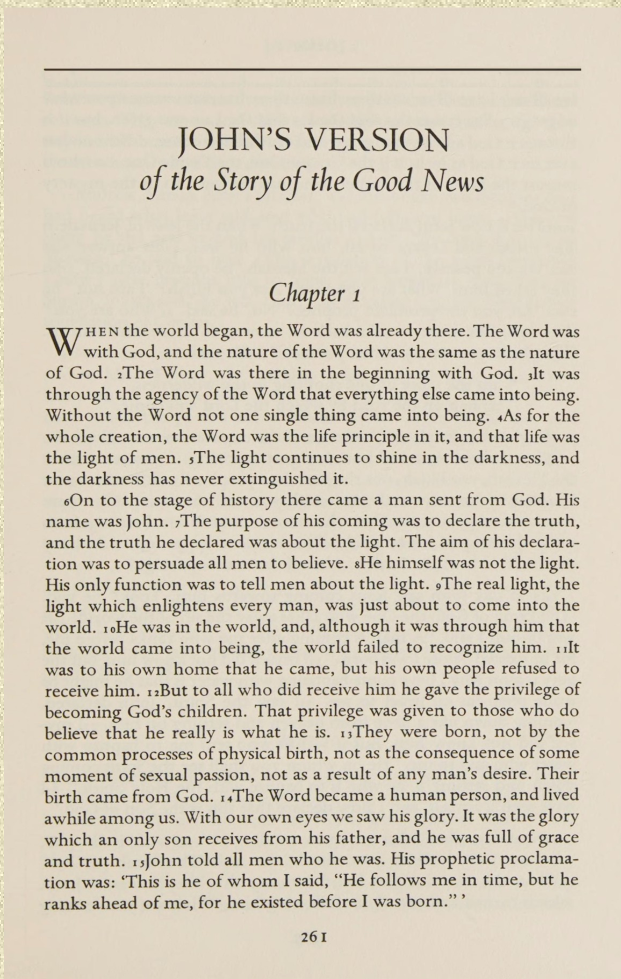
London: Collins St James's Place

William Barclay



and the nature of the Word was the same as the nature of God





JOHN'S VERSION

of the Story of the Good News

Chapter 1

WHEN the world began, the Word was already there. The Word was with God, and the nature of the Word was the same as the nature of God. 2The Word was there in the beginning with God. 3It was through the agency of the Word that everything else came into being. Without the Word not one single thing came into being. 4As for the whole creation, the Word was the life principle in it, and that life was the light of men. 5The light continues to shine in the darkness, and the darkness has never extinguished it.

6On to the stage of history there came a man sent from God. His name was John. 7The purpose of his coming was to declare the truth, and the truth he declared was about the light. The aim of his declaration was to persuade all men to believe. 8He himself was not the light. His only function was to tell men about the light. 9The real light, the light which enlightens every man, was just about to come into the world. 10He was in the world, and, although it was through him that the world came into being, the world failed to recognize him. 11It was to his own home that he came, but his own people refused to receive him. 12But to all who did receive him he gave the privilege of becoming God's children. That privilege was given to those who do believe that he really is what he is. 13They were born, not by the common processes of physical birth, not as the consequence of some moment of sexual passion, not as a result of any man's desire. Their birth came from God. 14The Word became a human person, and lived awhile among us. With our own eyes we saw his glory. It was the glory which an only son receives from his father, and he was full of grace and truth. 15John told all men who he was. His prophetic proclamation was: 'This is he of whom I said, "He follows me in time, but he ranks ahead of me, for he existed before I was born." '

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https://archive.org/details/newtestament0000unse_j8v7

1968

Wuppertaler Studienbibel. Das Evangelium des Johannes
1. Theil: Kapitel 1 bis 10

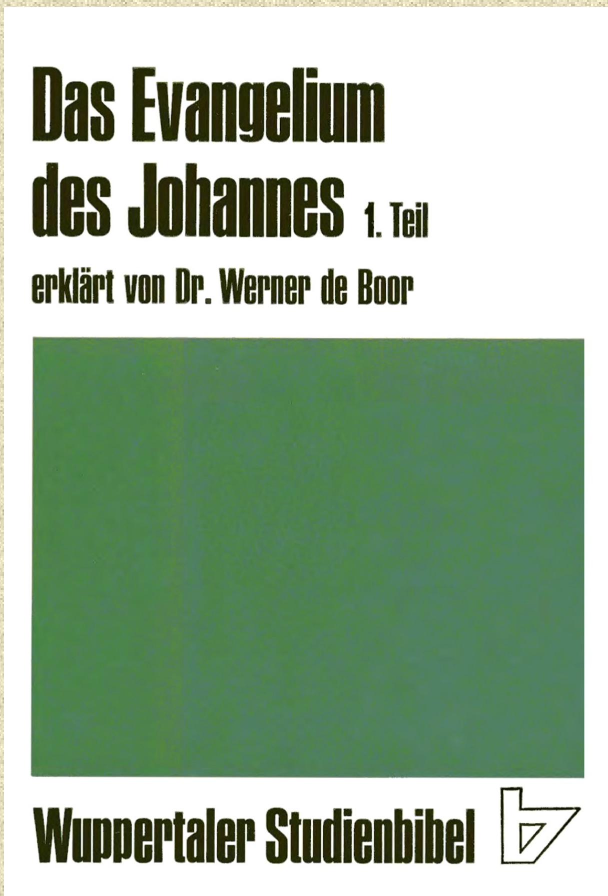
Wuppertal: R. Brockhaus Verlag, Germany

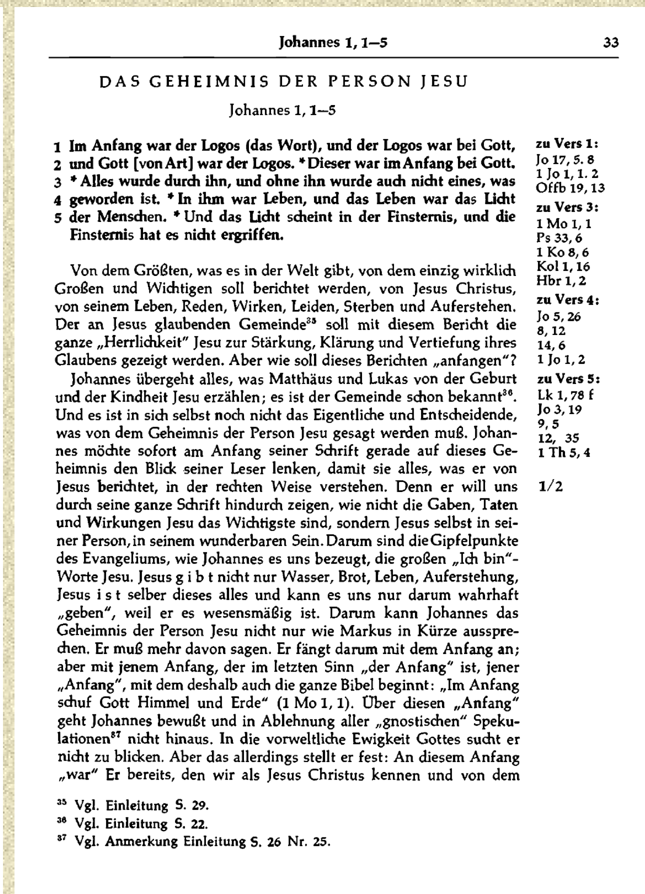
Werner de Boor



and god [of a kind] was the Logos

und Gott [von Art] war der Logos





Johannes 1, 1–5 33

DAS GEHEIMNIS DER PERSON JESU

Johannes 1, 1–5

1 Im Anfang war der Logos (das Wort), und der Logos war bei Gott, 2 und Gott [von Art] war der Logos. * Dieser war im Anfang bei Gott. 3 * Alles wurde durch ihn, und ohne ihn wurde auch nicht eines, was 4 geworden ist. * In ihm war Leben, und das Leben war das Licht 5 der Menschen. * Und das Licht scheint in der Finsternis, und die Finsternis hat es nicht ergriffen.

zu Vers 1: Jo 17, 5. 8; 1 Jo 1, 1. 2; Offb 19, 13
zu Vers 3: 1 Mo 1, 1; Ps 33, 6; 1 Ko 8, 6; Kol 1, 16; Hbr 1, 2
zu Vers 4: Jo 5, 26; 8, 12; 14, 6; 1 Jo 1, 2
zu Vers 5: Lk 1, 78 f; Jo 3, 19; 9, 5; 12, 35; 1 Th 5, 4

1/2

Von dem Größten, was es in der Welt gibt, von dem einzig wirklich Großen und Wichtigen soll berichtet werden, von Jesus Christus, von seinem Leben, Reden, Wirken, Leiden, Sterben und Auferstehen. Der an Jesus glaubenden Gemeinde[35] soll mit diesem Bericht die ganze „Herrlichkeit" Jesu zur Stärkung, Klärung und Vertiefung ihres Glaubens gezeigt werden. Aber wie soll dieses Berichten „anfangen"?

Johannes übergeht alles, was Matthäus und Lukas von der Geburt und der Kindheit Jesu erzählen; es ist der Gemeinde schon bekannt[36]. Und es ist in sich selbst noch nicht das Eigentliche und Entscheidende, was von dem Geheimnis der Person Jesu gesagt werden muß. Johannes möchte sofort am Anfang seiner Schrift gerade auf dieses Geheimnis den Blick seiner Leser lenken, damit sie alles, was er von Jesus berichtet, in der rechten Weise verstehen. Denn er will uns durch seine ganze Schrift hindurch zeigen, wie nicht die Gaben, Taten und Wirkungen Jesu das Wichtigste sind, sondern Jesus selbst in seiner Person, in seinem wunderbaren Sein. Darum sind die Gipfelpunkte des Evangeliums, wie Johannes es uns bezeugt, die großen „Ich bin"-Worte Jesu. Jesus g i b t nicht nur Wasser, Brot, Leben, Auferstehung, Jesus i s t selber dieses alles und kann es uns nur darum wahrhaft „geben", weil er es wesensmäßig ist. Darum kann Johannes das Geheimnis der Person Jesu nicht nur wie Markus in Kürze aussprechen. Er muß mehr davon sagen. Er fängt darum mit dem Anfang an; aber mit jenem Anfang, der im letzten Sinn „der Anfang" ist, jener „Anfang", mit dem deshalb auch die ganze Bibel beginnt: „Im Anfang schuf Gott Himmel und Erde" (1 Mo 1, 1). Über diesen „Anfang" geht Johannes bewußt und in Ablehnung aller „gnostischen" Spekulationen[37] nicht hinaus. In die vorweltliche Ewigkeit Gottes sucht er nicht zu blicken. Aber das allerdings stellt er fest: An diesem Anfang „war" Er bereits, den wir als Jesus Christus kennen und von dem

[35] Vgl. Einleitung S. 29.
[36] Vgl. Einleitung S. 22.
[37] Vgl. Anmerkung Einleitung S. 26 Nr. 25.

https://b-ok2.org/book/1187074/34936a

83

1969

SAYULA POPOLUCA (SAYULTEC) (Veracruz, Mexico)

***Aye nam acuerdu iwatway Jesucristu* //**
Nuevo Testamento en Popoluca de Sayula
Mexico: Sociedad Biblica de Mexico
Lawrence E. Clark



was (and still is) the same as God
mit ayé Palabra nije'yu Dios

Ayé nam acuerdu iwatway Jesucristu

Nuevo Testamento
en Popoluca de Sayula

SOCIEDAD BÍBLICA DE MÉXICO
México, D. F.

SAN JUAN 1

Ayé Palabra jat jayau

1 Antes ichu̱chij ayú̱j mundu tsu̱nau ayé Palabra nas̆actu-is̆capcapay Dios, mit ayé Palabra tsu̱nau mit Dios, mit ayé Palabra nije'yu Dios. 2 Je' tsu̱nau mit Dios antes ichu̱chij ayú̱j mundu. 3 Je' iwat nu'pʉjʉn cosajat, mit ca-itpate neti te je' igawatp nu'pʉjʉn itpay. 4 Je' ayé iyacpay vida, mit je' nas̆moygap vida, mit iyacpey luz pa jayajwat ma e'pca. 5 Ayé luz ta'cs̆p chitimicni'c, mit ayé chitimic iga-acpi'chu ayé luz.

6 It tu'c jayau i-ajyu'tway Dios, mit ayé jayau inʉ'jy Juan. 7 Ayé jayau min as̆am testigu pa nas̆actu-is̆capcáj jeme nas̆moygapay luz, pa nu'pʉjʉn jayajwat ma cupʉjca ayé luz, ni'c we'n iguinʉm Juan. 8 Mit Juan caje' je' iyacp luz, po je' min pa nas̆actu-is̆capcáj jeme nas̆moygapay luz. 9 Ayé jeme nas̆moygapay luz iyacs̆ta'cway min en ayú̱j mundu, mit ayé iyacp luz pa nu'pʉjʉn jayajwat.

10 Je' tsu̱nau en ayú̱j mundu, mit je' iwat ayú̱j mundu, po jayajwat ayú̱j mundujway iga-is̆capcawu je'. 11 Je' min en ayú̱j mundu jeme je' iwatway, mit jayajwat ayú̱j mundujway igapʉctsougawu je'. 12 Po nu'pʉjʉn iguipʉctsougaway je', mit nu'pʉjʉn iguicupʉjcapay, imoygʉs̆ derechu pa ijatcawa'n Dios iwajyat. 13 Ni'c Dios igawayjatcʉs̆u as̆am ite̱jtat iguiwatcap, ne caje' as̆am jayajwat

https://chop.bible.com/pl/bible/2129/JHN.1.PSNT
see https://tips.translation.bible/tip_verse/john-11/

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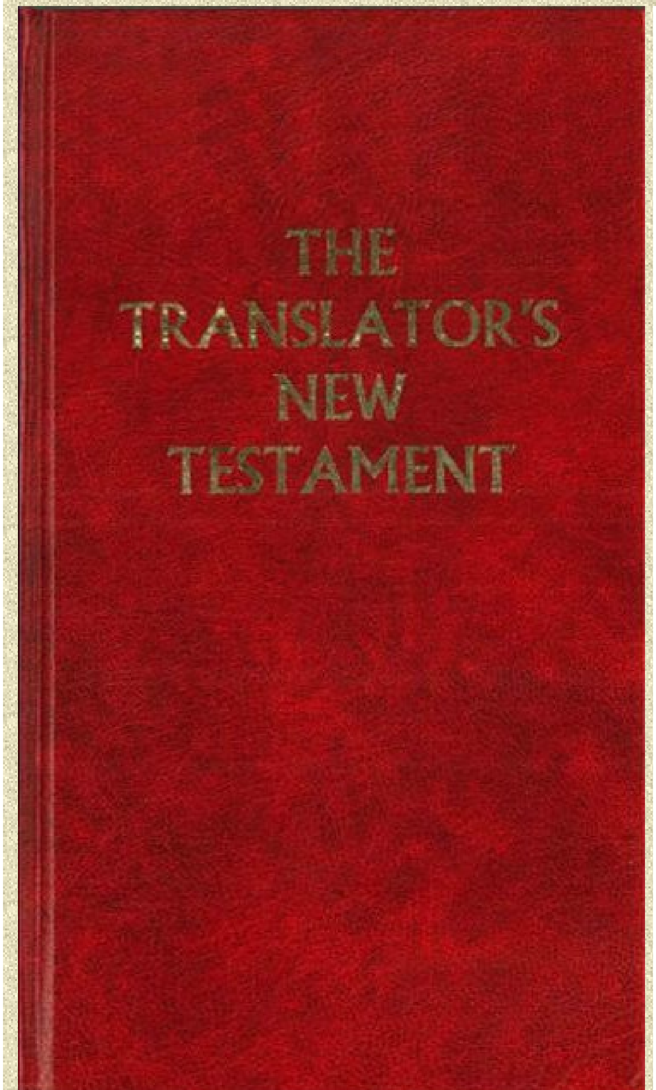
1973

The Translator's New Testament

London: B&FBS

William D. McHardy

and the Word was with God and shared his nature



145 LUKE 24: 42–53; JOHN 1: 1–7

'Have you anything to eat here?' 42They gave him a piece of cooked fish. 43He took it and ate it in their presence.

44He said to them, 'This is what I told you while I was still with you, when I said that all that is written concerning me in the *Law of Moses, the *Prophets and the Psalms must be fulfilled.' 45Then he opened their minds to understand the Scriptures; 46and he said to them, 'This is what *Scripture says: the *Messiah must suffer, and rise from the dead on the third day, 47and repentance and forgiveness of sins must be *proclaimed in his *name among all the nations, beginning from Jerusalem. 48You are witnesses of these things. 49And I am about to send upon you what my Father promised; but you must stay in the city till you are clothed with power from above.'

50He led them out near to Bethany, lifted up his hands and blessed them. 51While he was blessing them he parted from them, and was carried up to heaven. 52They worshipped him and returned to Jerusalem with great joy; 53and they spent their whole time in the temple, praising God.

THE GOSPEL ACCORDING TO

JOHN

1 When everything began the †Word already existed. †The Word was with God and shared his nature. 2He was with God in the beginning. 3†All things came into being through him, and apart from him not even one thing came into being. Everything that came into being 4derived its life from him, and his life was the light of men. 5The light shines in the darkness, and the darkness has never overcome it.

6There was a man, sent from God; his name was John. 7He came for witness, to bear witness about the light, that all might

II BTT

https://archive.org/stream/TheNewTestamentForEnglishReadersAlfordH.rOpts/Translator'sNT

85a

1976

ספרי הברית החדשה: תרגום חדש

= *Sifre ha-Berit ha-Chadashah: targum chadash* (NT)

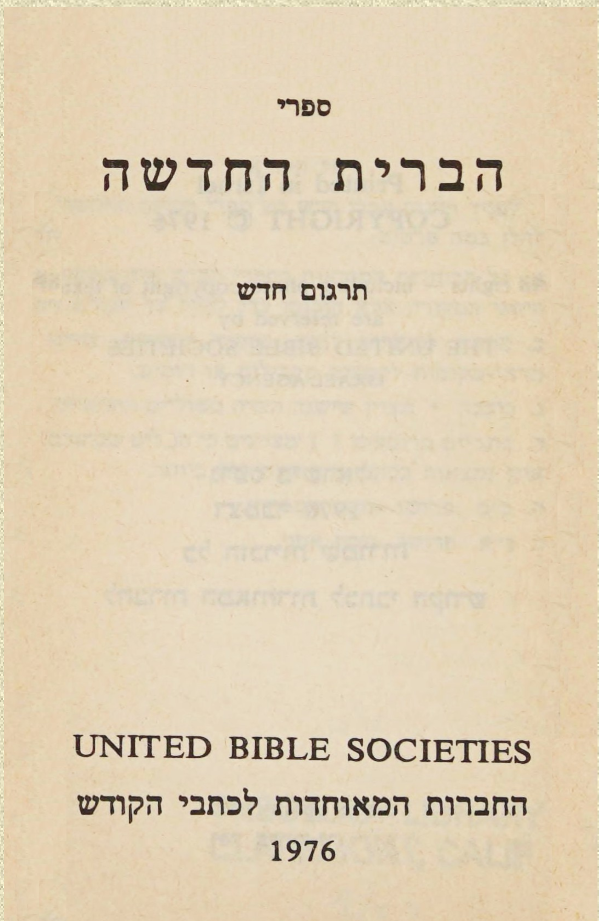
United Bible Societies, Jerusalem

Joseph Atzmon – Yohanan Elihai



and a god was the Word

ואלהים היה הדבר



ספרי

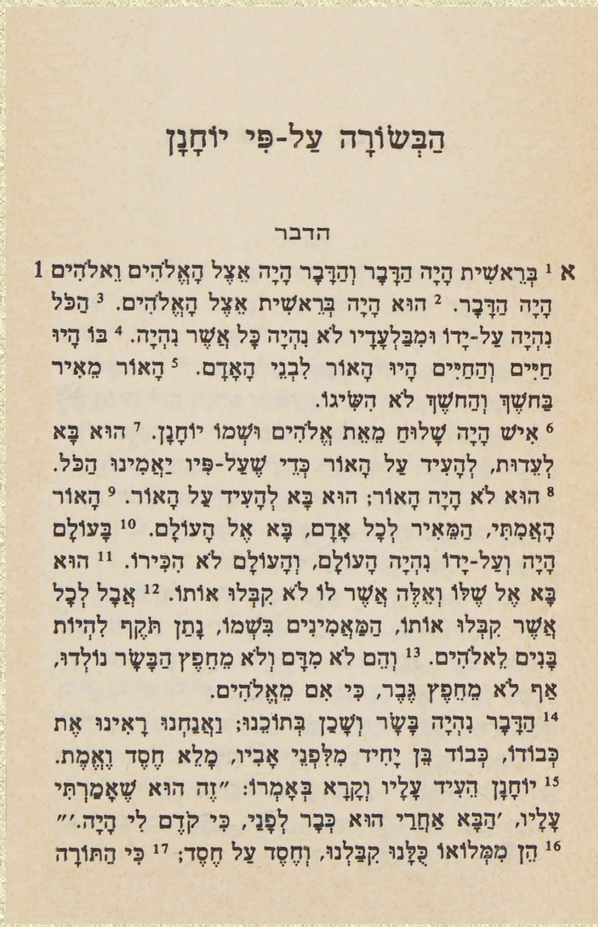
הברית החדשה

תרגום חדש

UNITED BIBLE SOCIETIES

החברות המאוחדות לכתבי הקודש

1976



הַבְּשׂוֹרָה עַל-פִּי יוֹחָנָן

הדבר

א [1] בְּרֵאשִׁית הָיָה הַדָּבָר וְהַדָּבָר הָיָה אֵצֶל הָאֱלֹהִים וֵאלֹהִים הָיָה הַדָּבָר. [2] הוּא הָיָה בְּרֵאשִׁית אֵצֶל הָאֱלֹהִים. [3] הַכֹּל נִהְיָה עַל-יָדוֹ וּמִבַּלְעָדָיו לֹא נִהְיָה כָּל אֲשֶׁר נִהְיָה. [4] בּוֹ הָיוּ חַיִּים וְהַחַיִּים הָיוּ הָאוֹר לִבְנֵי הָאָדָם. [5] הָאוֹר מֵאִיר בַּחֹשֶׁךְ וְהַחֹשֶׁךְ לֹא הִשִּׂיגוֹ. 1

[6] אִישׁ הָיָה שָׁלוּחַ מֵאֵת אֱלֹהִים וּשְׁמוֹ יוֹחָנָן. [7] הוּא בָּא לְעֵדוּת, לְהָעִיד עַל הָאוֹר כְּדֵי שֶׁעַל-פִּיו יַאֲמִינוּ הַכֹּל. [8] הוּא לֹא הָיָה הָאוֹר; הוּא בָּא לְהָעִיד עַל הָאוֹר. [9] הָאוֹר הָאֲמִתִּי, הַמֵּאִיר לְכָל אָדָם, בָּא אֶל הָעוֹלָם. [10] בָּעוֹלָם הָיָה וְעַל-יָדוֹ נִהְיָה הָעוֹלָם, וְהָעוֹלָם לֹא הִכִּירוֹ. [11] הוּא בָּא אֶל שֶׁלּוֹ וְאֵלֶּה אֲשֶׁר לוֹ לֹא קִבְּלוּ אוֹתוֹ. [12] אֲבָל לְכָל אֲשֶׁר קִבְּלוּ אוֹתוֹ, הַמַּאֲמִינִים בִּשְׁמוֹ, נָתַן תֹּקֶף לִהְיוֹת בָּנִים לֵאלֹהִים. [13] וְהֵם לֹא מִדָּם וְלֹא מֵחֵפֶץ הַבָּשָׂר נוֹלְדוּ, אַף לֹא מֵחֵפֶץ גֶּבֶר, כִּי אִם מֵאֱלֹהִים.

[14] הַדָּבָר נִהְיָה בָּשָׂר וְשָׁכַן בְּתוֹכֵנוּ; וַאֲנַחְנוּ רָאִינוּ אֶת כְּבוֹדוֹ, כְּבוֹד בֵּן יָחִיד מִלִּפְנֵי אָבִיו, מָלֵא חֶסֶד וֶאֱמֶת. [15] יוֹחָנָן הֵעִיד עָלָיו וְקָרָא בְּאָמְרוֹ: "זֶה הוּא שֶׁאָמַרְתִּי עָלָיו, 'הַבָּא אַחֲרַי הוּא כְּבָר לְפָנַי, כִּי קֹדֶם לִי הָיָה.'" [16] הֵן מִמְּלוֹאוֹ כֻּלָּנוּ קִבַּלְנוּ, וְחֶסֶד עַל חֶסֶד; [17] כִּי הַתּוֹרָה

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85b

1991

The Modern Hebrew New Testament

The Bible Society in Israel, Jerusalem

(next eds. 1995 | 2000 | 2003 | 2005 | 2006 | 2010)

Joseph Atzmon – Yohanan Elihai

and a god was the Word

ואלהים היה הדבר

The Modern Hebrew New Testament

הבשורה על־פי יוחנן

הדבר

א בְּרֵאשִׁית הָיָה הַדָּבָר, וְהַדָּבָר הָיָה עִם הָאֱלֹהִים, וֵאלֹהִים הָיָה הַדָּבָר. [2]הוּא הָיָה בְּרֵאשִׁית עִם הָאֱלֹהִים. [3]הַכֹּל נִהְיָה עַל־יָדָיו, וּמִבַּלְעָדָיו לֹא נִהְיָה כָּל אֲשֶׁר נִהְיָה. [4]בּוֹ הָיוּ חַיִּים וְהַחַיִּים הָיוּ הָאוֹר לִבְנֵי הָאָדָם. [5]וְהָאוֹר מֵאִיר בַּחֹשֶׁךְ וְהַחֹשֶׁךְ לֹא הִשִּׂיגוֹ.

[6]אִישׁ הָיָה שָׁלוּחַ מֵאֵת אֱלֹהִים וּשְׁמוֹ יוֹחָנָן. [7]הוּא בָּא לְעֵדוּת, לְהָעִיד עַל הָאוֹר כְּדֵי שֶׁעַל־פִּיו יַאֲמִינוּ הַכֹּל. [8]הוּא לֹא הָיָה הָאוֹר; הוּא בָּא לְהָעִיד עַל הָאוֹר. [9]הָאוֹר הָאֲמִתִּי, הַמֵּאִיר לְכָל אָדָם, בָּא אֶל הָעוֹלָם. [10]בָּעוֹלָם הָיָה וְעַל־יָדָיו נִהְיָה הָעוֹלָם, וְהָעוֹלָם לֹא הִכִּירוֹ. [11]הוּא בָּא אֶל שֶׁלּוֹ וְאֵלֶּה אֲשֶׁר לוֹ לֹא קִבְּלוּ אוֹתוֹ. [12]אֲבָל לְאֵלֶּה אֲשֶׁר קִבְּלוּ אוֹתוֹ, הַמַּאֲמִינִים בִּשְׁמוֹ, נָתַן תֹּקֶף לִהְיוֹת בָּנִים לֵאלֹהִים. [13]לֹא מִדָּם וְלֹא מֵחֵפֶץ הַבָּשָׂר נוֹלְדוּ, אַף לֹא מֵחֵפֶץ גֶּבֶר, כִּי אִם מֵאֱלֹהִים.

[14]הַדָּבָר נִהְיָה בָּשָׂר וְשָׁכַן בְּתוֹכֵנוּ; וַאֲנַחְנוּ רָאִינוּ אֶת כְּבוֹדוֹ, כְּבוֹד בֵּן יָחִיד מִלִּפְנֵי אָבִיו, מָלֵא חֶסֶד וֶאֱמֶת. [15]יוֹחָנָן הֵעִיד עָלָיו וְקָרָא בְּאָמְרוֹ: "זֶה הוּא שֶׁאָמַרְתִּי עָלָיו, 'הַבָּא אַחֲרַי הוּא כְּבָר לְפָנַי, כִּי קֹדֶם לִי הָיָה'." [16]הֵן מִמְּלוֹאוֹ כֻּלָּנוּ קִבַּלְנוּ, וְחֶסֶד עַל חֶסֶד; [17]כִּי הַתּוֹרָה נִתְּנָה עַל־יְדֵי מֹשֶׁה, וְהַחֶסֶד וְהָאֱמֶת בָּאוּ דֶּרֶךְ יֵשׁוּעַ הַמָּשִׁיחַ. [18]אֶת הָאֱלֹהִים לֹא רָאָה אִישׁ מֵעוֹלָם; הַבֵּן הַיָּחִיד, הַנִּמְצָא בְּחֵיק הָאָב, הוּא אֲשֶׁר הוֹדִיעוֹ.

2006: https://1lib.eu/book/2573891/c72ad7

2010: https://www.jewishtestimonies.com/wp-content/uploads/2013/06/ModernHebrewNT.pdf

86

1976

Das Evangelium nach Johannes

Berlin: Evangelische Verlagsanstalt

Johannes Schneider



and godlike sort was the Logos

und göttlicher Art war der Logos



Auslegung

Der Prolog
1,1–18

(1) Im Anfang war der Logos
Und der Logos war bei Gott
Und göttlicher Art war der Logos

(2) Dieser war im Anfang bei Gott.

(3) Alles ist durch ihn geworden
Und ohne ihn wurde auch nicht eins.

(4) Was geworden ist, in ihm war es Leben
Und das Leben war das Licht der Menschen.

(5) Und das Licht scheint in der Finsternis
Und die Finsternis hat es nicht überwältigt.

(6) Es trat ein Mann auf, von Gott gesandt, sein Name war Johannes. (7) Dieser kam zum Zeugnis, daß er Zeugnis ablegte von dem Licht, damit alle durch ihn glaubten. (8) Er selbst war nicht das Licht, sondern daß er zeugte von dem Licht.

(9) Er (der Logos) war das wahrhaftige Licht,
Das jeden Menschen erleuchtet,
Der in die Welt kommt.

(10) Er war in der Welt,
Und die Welt ist durch ihn geschaffen worden,
Und die Welt erkannte ihn nicht.

(11) Er kam in sein Eigentum,
Und die Seinen nahmen ihn nicht auf.

(12) So viele ihn aber aufnahmen,
Denen gab er Vollmacht, Gottes Kinder zu werden,
die an seinen Namen glauben,
(13) die nicht aus Blut, auch nicht aus dem Willen des Fleisches
und nicht aus dem Willen des Mannes,
sondern aus Gott gezeugt sind.

(14) Und der Logos wurde Fleisch
Und wohnte unter uns,
Und wir sahen seine Herrlichkeit,
Die Herrlichkeit des Einziggeborenen vom Vater
Voller Gnade und Wahrheit.

(15) Johannes legt Zeugnis von ihm ab und ruft und spricht: dieser war es, von dem ich sagte: der nach mir kommt, ist (schon) vor mir gewesen, denn er war der Erste vor mir.

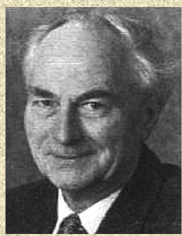
87

1979

Das Evangelium nach Johannes

Würtzburg: Gütersloher Verlagshaus

Jürgen Becker



and a god was the Logos

und ein Gott war der Logos



I. Der Prolog 1,1–18

1 Am Anfang war der Logos,
und der Logos war bei dem Gott,
und ein Gott war der Logos.

2 Dieser war am Anfang bei dem Gott.

3 Alles ist durch ihn geworden,
und ohne ihn ist nichts geworden.

Was geworden ist, 4 in dem war er Leben,
und das Leben war das Licht der Menschen.

5 Und das Licht scheint in der Finsternis,
aber die Finsternis hat es nicht in Besitz genommen.

6 Es trat ein Mensch auf, gesandt von Gott, mit Namen Johannes. 7 Dieser kam zum Zeugnis, um über das Licht Zeugnis abzulegen, damit alle durch ihn zum Glauben kämen. 8 Er war nicht (selbst) das Licht, sondern damit er über das Licht Zeugnis ablege (, dazu war er gesandt). 9 Das war das wahrhaftige Licht, das jeden Menschen erleuchtet, der in die Welt kommt. 10 Es war in der Welt, und die Welt ist durch es geschaffen, aber die Welt hat es nicht erkannt.

11 Er (der Logos) kam in das Seine,
aber die Seinen nahmen ihn nicht auf.

12 Wieviele ihn aber aufnahmen,
denen gab er die Ermächtigung,
Gottes Kinder zu werden.

(Das sind die,) die an seinen Namen glauben, 13 die nicht aus Blut oder Fleischeswillen noch aus Manneswillen sondern aus Gott gezeugt sind.

14 Und der Logos wurde Fleisch
und wohnte unter uns.

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88a

1980

GERMAN VERSION

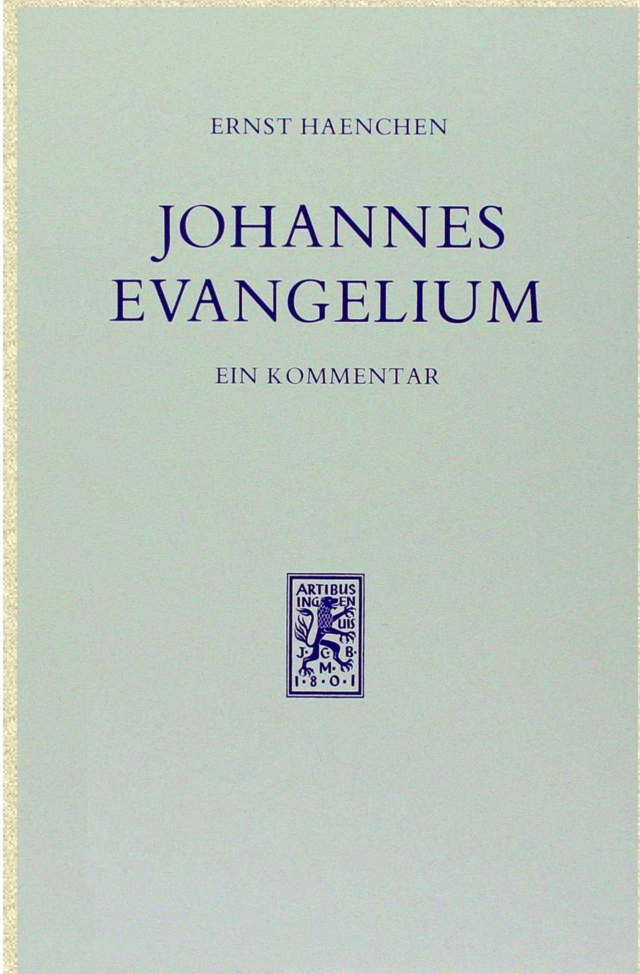
Das Johannesevangelium. Ein Kommentar

Tübingen: J. C. B. Mohr (Paul Siebeck)

Ernst Haenchen



und Gott (von Art) war der Logos



[1]Im Anfang war der Logos, und der Logos war bei (dem) Gott, und Gott (von Art) war der Logos. [2]Dieser war im Anfang bei (dem) Gott. [3]Alles ist durch ihn geworden, und ohne ihn ward nicht eins, was geworden ist. [4]In ihm war Leben, und das Leben war das Licht der Menschen. [5]Und das Licht scheint in die Finsternis, und die Finsternis hat es nicht erfaßt.

[6]Es ward ein Mensch, gesandt von Gott, sein Name Johannes. [7]Dieser kam zum Zeugnis, damit er Zeugnis gebe für das Licht, auf daß alle gläubig würden durch ihn. [8]Nicht er war das Licht, sondern er sollte Zeugnis geben für das Licht.

[9]Er war das wahre Licht, das jeden Menschen erleuchtet, der in die Welt kommt. [10]Er war in der Welt, und die Welt war durch ihn geworden, und die Welt erkannte ihn nicht. [11]Zu den Seinen kam er, und die Seinen nahmen ihn nicht auf.

[12]Die aber, welche ihn aufnahmen, ihnen gab er Macht, Kinder Gottes zu werden, den an seinen Namen Glaubenden, [13]die nicht aus Blut und nicht aus Fleischeswillen und nicht aus Manneswillen, sondern aus Gott gezeugt waren.

[14]Und der Logos ward Mensch und zeltete unter uns, und wir schauten seine Herrlichkeit, eine Herrlichkeit wie die des einzigen Sohnes vom Vater, voll Gnade und Wahrheit.

[15]Johannes gibt Zeugnis für ihn und ruft: ,,Dieser war es, von dem ich sagte: Der nach mir Kommende ist vor mir geworden."

[16]Denn aus seiner Fülle haben wir alle genommen, und (zwar) Gnade um Gnade. [17]Denn das Gesetz wurde durch Moses gegeben, die Gnade und die Wahrheit sind durch Jesus Christus geworden.

[18]Gott hat niemand jemals gesehen; der einzige Sohn, der am Busen des Vaters ist, er hat Kunde gebracht.

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Van den Bergh van Eysinga, G. A., Zum richtigen Verständnis des johanneischen Prologs, PrM 13 (1909) 143–150.
Beutler, J., ,,Und das Wort ist Fleisch gewor-

https://archive.org/details/dasjohannesevang0000haen

88b

1984

ENGLISH VERSION

A Commentary on the Gospel of John.

John 1: Chapters 1-6

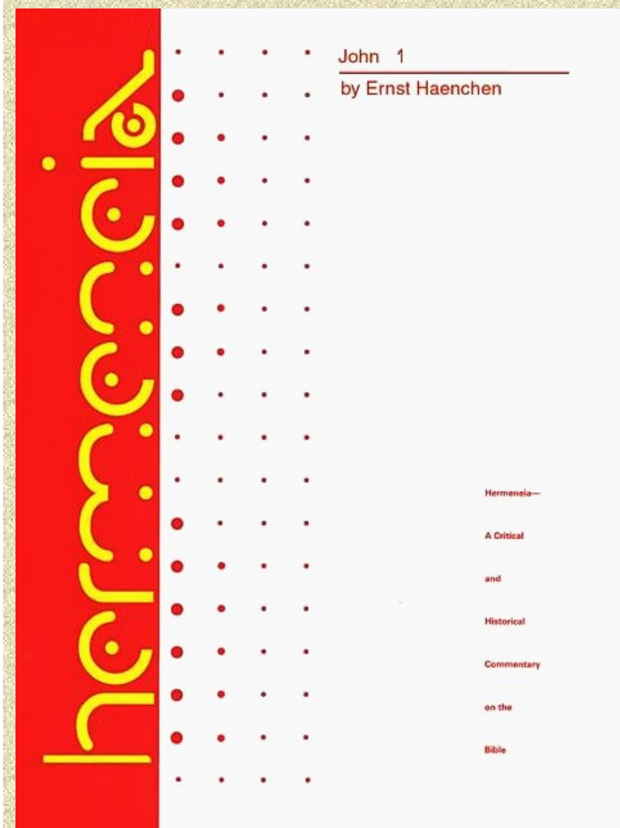
trans. by Robert W. Funck

Philadelphia: Fortress Press

Ernst Haenchen



and divine [of the category divinity] was the Logos



1 **In the beginning was the Logos, and the Logos was with God, and divine [of the category divinity] was the Logos. 2/ He was in the beginning with God; 3/ all things were made through him, and without him was not anything made that was made. 4/ In him was life, and the life was the light of men. 5/ The light shines in the darkness, and the darkness has not comprehended it.**

6 There was a man sent from God, whose name was John. 7/ He came for testimony, to bear witness to the light, that all might believe through him. 8/ He was not the light, but came to bear witness to the light.

9 **The true light that enlightens every man was coming into the world; 10/ he was in the world, and the world was made through him, yet the world knew him not; 11/ he came to his own home, and his own people received him not.**

12 But to all who received him, who believed in his name, he gave power to become children of God; 13/ who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

14 **And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father, full of grace and truth.**

15 John bears witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'"

16 **And from his fullness have we all received, (indeed,) grace upon grace. 17/ For the law was given through Moses; grace and truth came through Jesus Christ.**

18 No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known.

■ **1** Like Gen 1:1 LXX, verse 1 begins with *ἐν ἀρχῇ* ("in the beginning"). That is no mere coincidence; the agreement is intentional. But the differences are much greater than this scarcely accidental congruence: Gen 1:1 narrates an event: God creates. John 1:1, however, tells of something that was in existence already in time primeval; astonishingly, it is not "God." The hymn thus does not begin with God and his creation, but with the existence of the Logos in the beginning. The Logos (we have no word in either German or English that corresponds to the range of meaning of the Greek term)[1] is thereby elevated to such heights that it almost becomes offensive. The expression is made tolerable only by virtue of the continuation in "and the Logos was in the presence of God," viz., in intimate, personal union with God.

In order to avoid misunderstanding, it may be inserted here that *θεός* and *ὁ θεός* ("god, divine" and "the God") were not the same thing in this period. Philo has therefore written: the *λόγος* means only *θεός* ("divine") and not *ὁ θεός* ("God") since the logos is not God in the strict sense.[2] Philo was not thinking of giving up Jewish monotheism. In a similar fashion, Origen, too, interprets: the Evangelist does not say that the logos is "God," but only that the logos is "divine."[3] In fact, for the author of the hymn, as for the Evangelist, only the Father was "God" (*ὁ θεός*; cf. 17:3); "the Son" was subordinate to him (cf. 14:28). But that is only hinted at in this passage because here the emphasis is on the proximity of the one to the other: the Logos was "in the presence of God," that is, in intimate, personal fellowship with him.

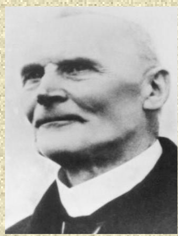
The two prepositions *εἰς* and *πρός* with the accusative were originally used only in response to the question "whither?" In Koine they are also used frequently for *ἐν* and *παρά* with the dative (cf. 19:25) in response to the question "where?" with the meaning "in" or "at, by, beside."

The Logos therefore was not a substitute for God in the beginning, but lives in and out of this fellowship (1:18, 4:34). But precisely for this reason, viz., that he alone had this primeval union with "God," does he take on added significance. Verse 1c expresses this meaning even more strongly: "and divine (belonging to the category divinity) was the Logos." These statements about him thereby reach their high point, insofar as they concern the realm of that primeval beginning. They impress upon the reader ever more clearly the incomparable station and significance of the Logos.

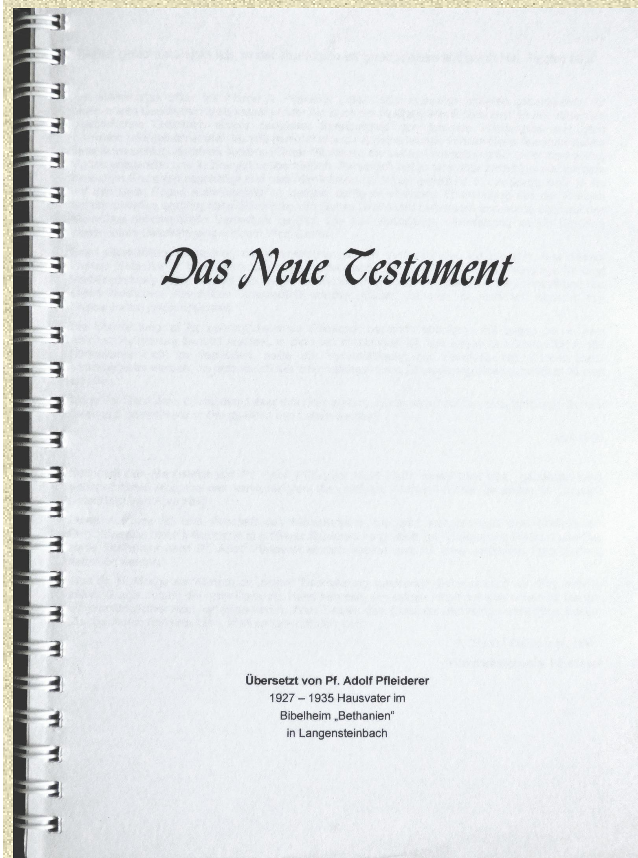
Bultmann objects to this interpretation: one cannot speak of God (in the Christian sense) in the plural.[4] On the contrary, in the period in which the hymn took its rise, it was quite possible in Jewish and Christian monotheism to speak of divine beings that existed alongside and under God but were not identical with him. Phil 2:6–10 proves that. In that passage Paul depicts just such

1 See the Excursus on the pre-Johannine Logos-hymn.
2 *De Somn.* 1.229f.
3 Origen, *Comm. in Joh.* 2.2.13–15.
4 *John*, 32f. [16].

1980
Das Neue Testament
Karlsbad – Langensteinbach, Baden: Bibelheim Bethanien
Adolf Pfleiderer

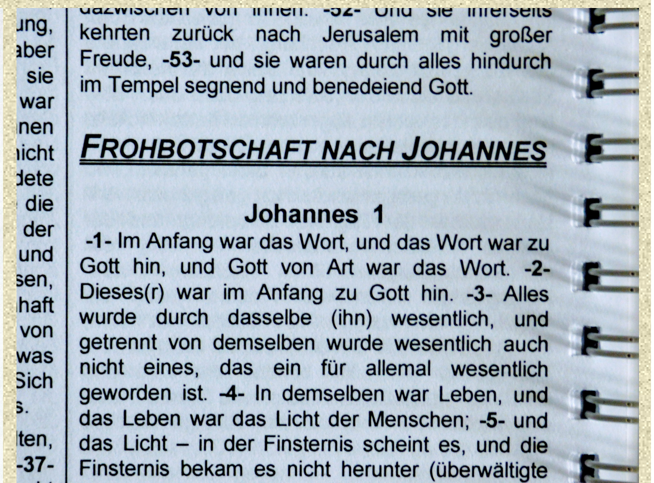


and god of a kind was the Word
und Gott von Art war das Wort



Das Neue Testament

Übersetzt von Pf. Adolf Pfleiderer
1927 – 1935 Hausvater im
Bibelheim „Bethanien"
in Langensteinbach



kehrten zurück nach Jerusalem mit großer Freude, **-53-** und sie waren durch alles hindurch im Tempel segnend und benedeiend Gott.

FROHBOTSCHAFT NACH JOHANNES

Johannes 1

-1- Im Anfang war das Wort, und das Wort war zu Gott hin, und Gott von Art war das Wort. **-2-** Dieses(r) war im Anfang zu Gott hin. **-3-** Alles wurde durch dasselbe (ihn) wesentlich, und getrennt von demselben wurde wesentlich auch nicht eines, das ein für allemal wesentlich geworden ist. **-4-** In demselben war Leben, und das Leben war das Licht der Menschen; **-5-** und das Licht – in der Finsternis scheint es, und die Finsternis bekam es nicht herunter (überwältigte

http://www.bibelwissen.ch/wiki/Joh_1:1

90

1982

Die Bibel in heutigem Deutsch:
Die Gute Nachricht des Alten und Neuen Testaments
ohne die Spätschriften des Alten Testaments (Ed. 2)
Stuttgart: Deutsche Bibelgesellschaft
?

He was with God and in all like God
Er war bei Gott und in allem Gott gleich



JOHANNES 101

DIE GUTE NACHRICHT NACH JOHANNES

Inhaltsübersicht

Christus – ›das Wort‹

1 Am Anfang, bevor die Welt geschaffen wurde,
war Er, der ›das Wort‹* ist.
Er war bei Gott und in allem Gott gleich.
2 Von Anfang an war er bei Gott.
3-4 Durch ihn wurde alles geschaffen;
nichts ist entstanden ohne ihn.
In allem Geschaffenen war er das Leben,
und für die Menschen war er das Licht.
5 Das Licht strahlt in der Finsternis,
und die Finsternis hat es nicht auslöschen können.

6 Ein Mann wurde von Gott gesandt, er hieß Johannes. 7 Er sollte die Menschen auf das Licht hinweisen, damit alle es erkennen und annehmen. 8 Er selbst war nicht das Licht; er sollte nur auf das Licht hinweisen.

9-10 Das wahre Licht ist Er, ›das Wort‹.
Er kam in die Welt und war in der Welt,
um allen Menschen Licht zu geben.
Die Welt war durch ihn geschaffen worden,
und doch erkannte sie ihn nicht.
11 Er kam in sein eigenes Land,
doch sein eigenes Volk wies ihn ab.[a]
12 Manche aber nahmen ihn auf
und schenkten ihm ihr Vertrauen.
Ihnen gab er das Recht,
Kinder Gottes zu werden.

13 Das wurden sie nicht durch natürliche Geburt oder weil Menschen es so wollten, sondern weil Gott ihnen ein neues Leben gab.

14 Er, ›das Wort‹, wurde ein Mensch,
ein wirklicher Mensch von Fleisch und Blut,
und nahm Wohnung unter uns.
Wir sahen seine Macht und Hoheit,
die göttliche Hoheit des einzigen Sohnes*,
die ihm der Vater gegeben hat.
Gottes ganze Güte und Treue
ist uns in ihm begegnet.

15 Johannes trat als Zeuge für ihn auf und rief: »Das ist der, von dem ich sagte: ›Nach mir kommt einer, der über mir steht; denn bevor ich geboren wurde, war er schon da.‹«

16 Aus seinem Reichtum hat er uns beschenkt; er hat uns alle mit Güte überschüttet.

17 Durch Mose gab Gott uns das Gesetz*, in Jesus Christus aber ist uns seine ganze Güte und Treue begegnet. 18 Kein Mensch hat Gott jemals gesehen. Nur der einzige Sohn,[b] der ganz eng mit dem Vater verbunden ist, hat uns gezeigt, wer Gott ist.

Die Zeugenaussage des Täufers
(Mt 3,1-12; Mk 1,1-8; Lk 3,1-18)

19 Johannes machte seine Zeugenaussage, als die führenden Männer[c] aus Jerusalem Priester und Leviten* zu ihm schickten, die ihn fragten: »Wer bist du?« 20 Johannes wich der Antwort nicht aus, sondern bezeugte mit aller Deutlichkeit: »Ich bin nicht der versprochene Retter*.« 21 »Wer bist du dann?« fragten sie ihn. »Bist du Elija?« »Nein, der bin ich auch nicht«, antwortete Johannes. »Bist du der erwartete Prophet?« fragten sie weiter. »Nein«, erwiderte er.

online version: https://www.bibleserver.com/text/GNB/Johannes1

Ed. 1 (1967):
Was Gott war, das war das Wort auch
What God was, that was the Word also

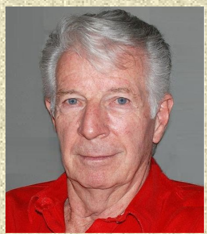
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1984

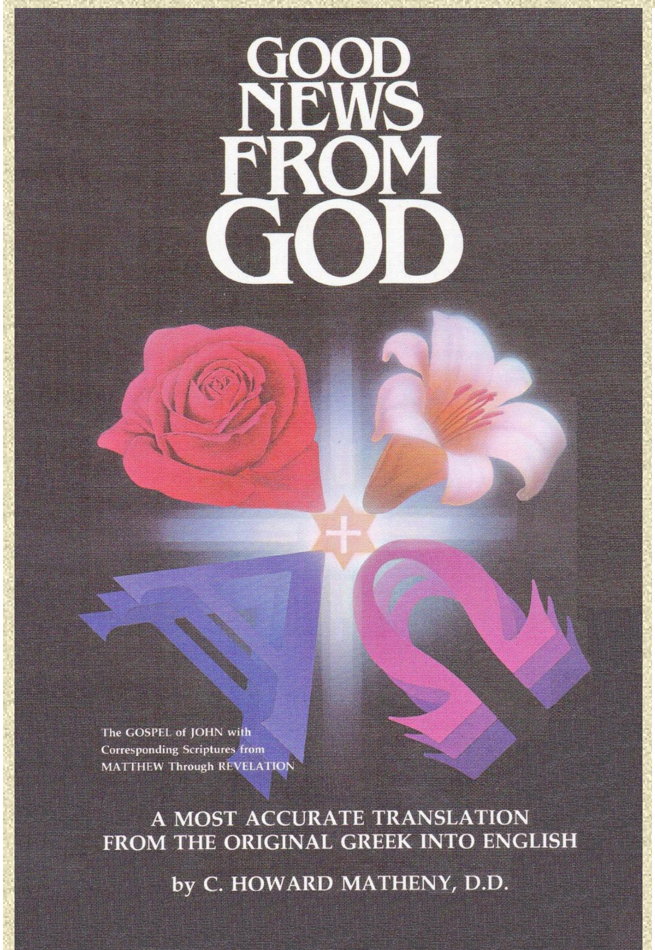
Good News from God: A Translation of John with Corresponding Scriptures from Matthew through Revelation

Self published, Columbia, USA

C. Howard Matheny



and the Word was God (the same character as God)



Chapter 1

1. In (the[1]) beginning was the Word,[2] and the Word was continually with[3] the (only) God, and the Word was God (the same character as God).

2. This (Word, the Christ) was in (the) beginning (origin) with the only God.

3. All things[4] came into existence through[5] Him, and

---

[1] There is no Greek article "the" with beginning. Without the Greek article the time could be considered indefinite and could mean at any point of time you begin even before time began or creation started the Word was already existing timelessly with God. The imperfect state of the verb "was" (ἦν) describes this continuous existence. The beginning can be definite even without the article as there is only one beginning.

[2] In continuous existence was the "Word" (λόγος), the Thought, the Whole Revelation, the Complete Expression.

[3] The preposition "with" (πρὸς) describes the "Word" (λόγος) the Christ as being continually with God, in the presence of God, face to face with God, in communion with God, in living relationship and in intimate fellowship with God.

[4] "All things" (πάντα) includes all creation, unlimited, universally and all that exists.

[5] In an absolute sense all things came into existence "by" (ὑπό) God the direct agent. This describes all things under

3

https://archive.org/stream/EpistlesMacknightJ1984.rOpts/John MathenyCH 1984-opt

1985

HAITIAN CREOLE

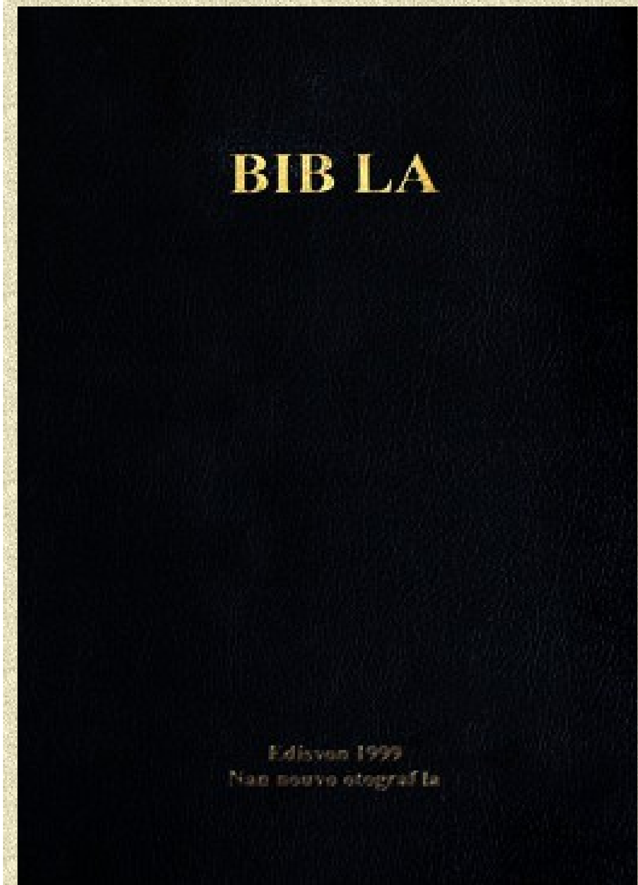
Bib la: Paròl Bondié an Ayisyin (Ed. 1)

Port-au-Prince: Société Biblique Haïtienne, Haiti

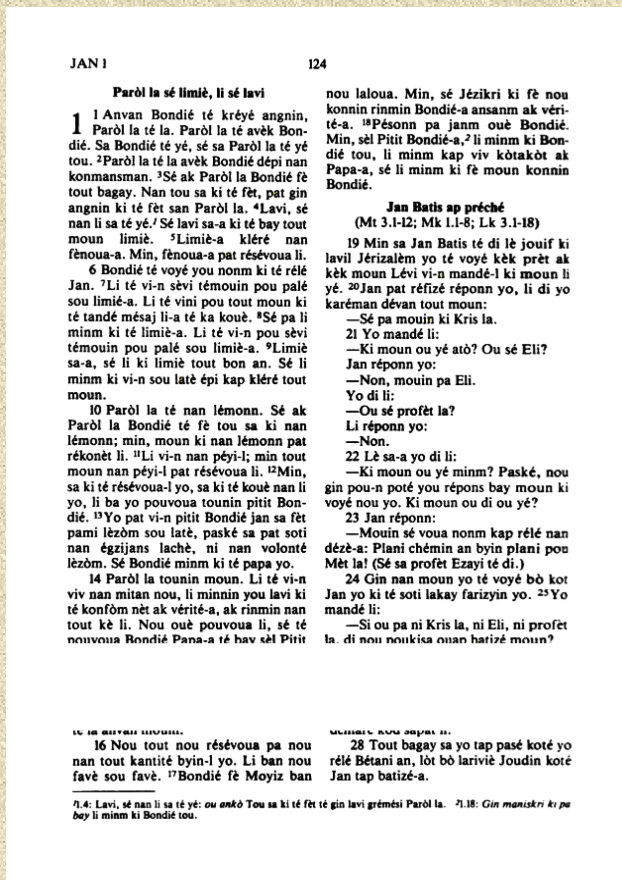
Roger Désir

So what God was, the Word also was

Sa Bondié té yé, sé sa Paròl la té yé tou



Ed. 2 (1999)



JAN 1 124

Paròl la sé limiè, li sé lavi

1 1 Anvan Bondié té kréyé angnin, Paròl la té la. Paròl la té avèk Bondié. Sa Bondié té yé, sé sa Paròl la té yé tou. [2]Paròl la té la avèk Bondié dépi nan konmansman. [3]Sé ak Paròl la Bondié fè tout bagay. Nan tou sa ki té fèt, pat gin angnin ki té fèt san Paròl la. [4]Lavi, sé nan li sa té yé.[1] Sé lavi sa-a ki té bay tout moun limiè. [5]Limiè-a kléré nan fènoua-a. Min, fènoua-a pat résévoua li.

6 Bondié té voyé you nonm ki té rélé Jan. [7]Li té vi-n sèvi témouin pou palé sou limié-a. Li té vini pou tout moun ki té tandé mésaj li-a té ka kouè. [8]Sé pa li minm ki té limiè-a. Li té vi-n pou sèvi témouin pou palé sou limiè-a. [9]Limiè sa-a, sé li ki limiè tout bon an. Sé li minm ki vi-n sou latè épi kap kléré tout moun.

10 Paròl la té nan lémonn. Sé ak Paròl la Bondié té fè tou sa ki nan lémonn; min, moun ki nan lémonn pat rékonèt li. [11]Li vi-n nan péyi-l; min tout moun nan péyi-l pat résévoua li. [12]Min, sa ki té résévoua-l yo, sa ki té kouè nan li yo, li ba yo pouvoua tounin pitit Bondié. [13]Yo pat vi-n pitit Bondié jan sa fèt pami lèzòm sou latè, paské sa pat soti nan égzijans lachè, ni nan volonté lèzòm. Sé Bondié minm ki té papa yo.

14 Paròl la tounin moun. Li té vi-n viv nan mitan nou, li minnin you lavi ki té konfòm nèt ak vérité-a, ak rinmin nan tout kè li. Nou ouè pouvoua li, sé té pouvoua Bondié Papa-a té bay sèl Pitit

16 Nou tout nou résévoua pa nou nan tout kantité byin-l yo. Li ban nou favè sou favè. [17]Bondié fè Moyiz ban

nou laloua. Min, sé Jézikri ki fè nou konnin rinmin Bondié-a ansanm ak vérité-a. [18]Pésonn pa janm ouè Bondié. Min, sèl Pitit Bondié-a,[2] li minm ki Bondié tou, li minm kap viv kòtakòt ak Papa-a, sé li minm ki fè moun konnin Bondié.

Jan Batis ap préché

(Mt 3.1-12; Mk 1.1-8; Lk 3.1-18)

19 Min sa Jan Batis té di lè jouif ki lavil Jérizalèm yo té voyé kèk prèt ak kèk moun Lévi vi-n mandé-l ki moun li yé. [20]Jan pat réfizé réponn yo, li di yo karéman dévan tout moun:

—Sé pa mouin ki Kris la.

21 Yo mandé li:

—Ki moun ou yé atò? Ou sé Eli?

Jan réponn yo:

—Non, mouin pa Eli.

Yo di li:

—Ou sé profèt la?

Li réponn yo:

—Non.

22 Lè sa-a yo di li:

—Ki moun ou yé minm? Paské, nou gin pou-n poté you répons bay moun ki voyé nou yo. Ki moun ou di ou yé?

23 Jan réponn:

—Mouin sé voua nonm kap rélé nan dézè-a: Plani chémin an byin plani pou Mèt la! (Sé sa profèt Ezayi té di.)

24 Gin nan moun yo té voyé bò kot Jan yo ki té soti lakay farizyin yo. [25]Yo mandé li:

—Si ou pa ni Kris la, ni Eli, ni profèt la, di nou poukisa ouap batizé moun?

28 Tout bagay sa yo tap pasé koté yo rélé Bétani an, lòt bò larivié Joudin koté Jan tap batizé-a.

[1]1.4: Lavi, sé nan li sa té yé: *ou ankò* Tou sa ki té fèt té gin lavi grémési Paròl la. [2]1.18: *Gin maniskri ki pa bay* li minm ki Bondié tou.

Ed. 1 (1985)

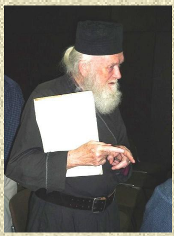
http://www.bibel-lesen.com/images/PDF-Bibeln/Bible – Haitian Creole Bible.pdf

93 **CATHOLIC**

1986

ספרי הברית חדשה // קְיָמָא חַדְתָּא //

The New Covenant Commonly Called The New Testament:
Peshitta Aramaic Text With a Hebrew Translation (Ed. 1) (Heb.-Aram.)
The Aramaic Scriptures Research Society in Israel, Jerusalem: The Bible Society
Jacob Barclay – Massimo Pazzini (Eds.)

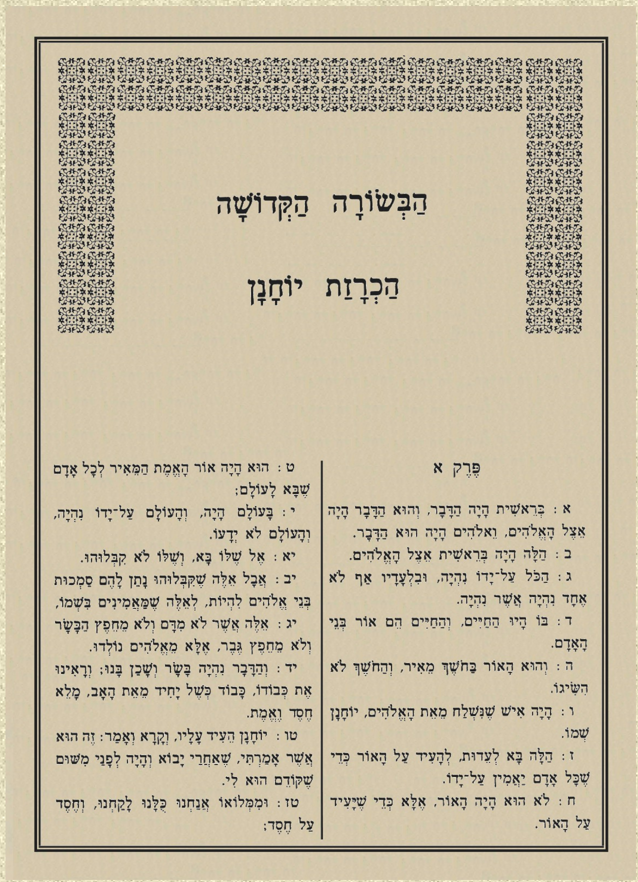




and a god was this Word

ואלֹהים היה הוא הדבר





הַבְּשׂוֹרָה הַקְּדוֹשָׁה

הַכְרָזַת יוֹחָנָן

פֶּרֶק א

א : בְּרֵאשִׁית הָיָה הַדָּבָר, וְהוּא הַדָּבָר הָיָה אֵצֶל הָאֱלֹהִים, וֵאלֹהִים הָיָה הוּא הַדָּבָר.
ב : הַלָּה הָיָה בְּרֵאשִׁית אֵצֶל הָאֱלֹהִים.
ג : הַכֹּל עַל־יָדוֹ נִהְיָה, וּבִלְעָדָיו אַף לֹא אֶחָד נִהְיָה אֲשֶׁר נִהְיָה.
ד : בּוֹ הָיוּ הַחַיִּים, וְהַחַיִּים הֵם אוֹר בְּנֵי הָאָדָם.
ה : וְהוּא הָאוֹר בַּחֹשֶׁךְ מֵאִיר, וְהַחֹשֶׁךְ לֹא הִשִּׂיגוֹ.
ו : הָיָה אִישׁ שֶׁנִּשְׁלַח מֵאֵת הָאֱלֹהִים, יוֹחָנָן שְׁמוֹ.
ז : הַלָּה בָּא לְעֵדוּת, לְהָעִיד עַל הָאוֹר כְּדֵי שֶׁכָּל אָדָם יַאֲמִין עַל־יָדוֹ.
ח : לֹא הוּא הָיָה הָאוֹר, אֶלָּא כְּדֵי שֶׁיָּעִיד עַל הָאוֹר.
ט : הוּא הָיָה אוֹר הָאֱמֶת הַמֵּאִיר לְכָל אָדָם שֶׁבָּא לָעוֹלָם;
י : בָּעוֹלָם הָיָה, וְהָעוֹלָם עַל־יָדוֹ נִהְיָה, וְהָעוֹלָם לֹא יְדָעוֹ.
יא : אֶל שֶׁלּוֹ בָּא, וְשֶׁלּוֹ לֹא קִבְּלוּהוּ.
יב : אֲבָל אֵלֶּה שֶׁקִּבְּלוּהוּ נָתַן לָהֶם סַמְכוּת בְּנֵי אֱלֹהִים לִהְיוֹת, לְאֵלֶּה שֶׁמַּאֲמִינִים בִּשְׁמוֹ,
יג : אֵלֶּה אֲשֶׁר לֹא מִדָּם וְלֹא מֵחֵפֶץ הַבָּשָׂר וְלֹא מֵחֵפֶץ גֶּבֶר, אֶלָּא מֵאֱלֹהִים נוֹלְדוּ.
יד : וְהַדָּבָר נִהְיָה בָּשָׂר וְשָׁכַן בָּנוּ; וְרָאִינוּ אֶת כְּבוֹדוֹ, כָּבוֹד כְּשֶׁל יָחִיד מֵאֵת הָאָב, מָלֵא חֶסֶד וֶאֱמֶת.
טו : יוֹחָנָן הֵעִיד עָלָיו, וְקָרָא וְאָמַר: זֶה הוּא אֲשֶׁר אָמַרְתִּי, שֶׁאַחֲרַי יָבוֹא וְהָיָה לְפָנַי מִשּׁוּם שֶׁקּוֹדֵם הוּא לִי.
טז : וּמִמְּלוֹאוֹ אֲנַחְנוּ כֻּלָּנוּ לָקַחְנוּ, וְחֶסֶד עַל חֶסֶד;

https://archive.org/details/newcovenantcommo0000unse

94

1987

Das Evangelium nach Johannes

Göttingen-Zürich: Vandenhoeck & Ruprecht

Siegfried Schulz

and a god (or: of a divine kind) was the Word

und ein Gott (oder: Gott von Art) war das Wort

Das Evangelium nach Johannes

Übersetzt und erklärt

von

Siegfried Schulz

1987

Vandenhoeck & Ruprecht
Göttingen und Zürich

Der Prolog: 1, 1-18

[1] Im Anfang war das Wort,
und das Wort war bei dem Gott,
und ein Gott (oder: Gott von Art) war das Wort.
[2] Dieses war im Anfang bei dem Gott.
[3] Durch dasselbe ist alles geworden,
und ohne dasselbe wurde gar nichts,
was geworden ist.
[4] In ihm war Leben,
und das Leben war das Licht der Menschen.
[5] Und das Licht scheint in der Finsternis,
aber die Finsternis hat es nicht ergriffen.

[6] Ein Mensch trat auf, von Gott gesandt, mit Namen Johannes. [7] Dieser kam zum Zeugnis, um Zeugnis zu geben für das Licht, damit alle durch ihn zum Glauben kämen. [8] Jener war nicht das Licht, sondern er wollte (nur) Zeugnis geben für das Licht. [9] Es war das wahre Licht, das jeden Menschen erleuchtet, der in die Welt kam.

[10] Es war in der Welt,
und die Welt ist durch es geworden,
aber die Welt wollte von ihm nichts wissen.
[11] Es kam in das Seine,
aber die Seinen nahmen es nicht auf.
[12] So viele es jedoch aufnahmen,
ihnen gab es Vollmacht,
Gottes Kinder zu werden,

ihnen, die an seinen Namen glauben, [13] welche nicht aus dem Blut noch aus dem Willen des Fleisches noch aus dem Willen des Mannes, sondern aus Gott gezeugt sind. [14] Und das Wort ward Fleisch und zeltete unter uns, und wir schauten seine Herrlichkeit, eine Herrlichkeit, wie sie der Einzigerzeugte vom Vater hat, voller Gnade und Wahrheit. [15] Johannes zeugt von ihm und ruft: Dieser war es, von dem ich sagte: Der nach mir kommt, ist vor mir gewesen, denn er war eher als ich. [16] Denn aus seiner Fülle haben wir alle empfangen, und zwar Gnade um Gnade. [17] Denn das Gesetz wurde durch Mose gegeben, die Gnade und die Wahrheit (aber) kamen durch Jesus Christus. [18] Niemand hat Gott je gesehen. Der einziggezeugte Sohn (nach anderen Textzeugen: Gott), der im Schoß des Vaters ist, der hat (von ihm) Kunde gebracht.

Die ersten 18 Verse des Johannesevangeliums haben vor allem in den letzten Jahrzehnten der Forschung viel Mühe bereitet. Der Abschnitt wird herkömmlicherweise als „Prolog“ bezeichnet. Diese Bezeichnung ist aber alles andere als eindeutig, und man hat auch bald erkannt, daß sie nicht viel weiterführt. Welches war der Zweck dieses Prologs? Er ist sicher keine literarische Vorrede für Gebildete, wie Lk. 1, 1-4, aber auch keine Themaangabe im Sinne von 1. Joh. 1, 1-4. Der Prolog stellt auch keine pädagogische Hinführung für den damaligen Leser dar, es wird in diesem Abschnitt auch nicht der heilsgeschichtliche Anfang des vierten Evangeliums markiert und schließlich auch kein Summarium des folgenden Evangeliums gegeben. Viel näher läge es, im Prolog den regelrechten Anfang des Evangeliums zu sehen. Aber 1, 19 ff. mit seiner Folge von Perikopen im Erzählungsstil setzt nicht

95

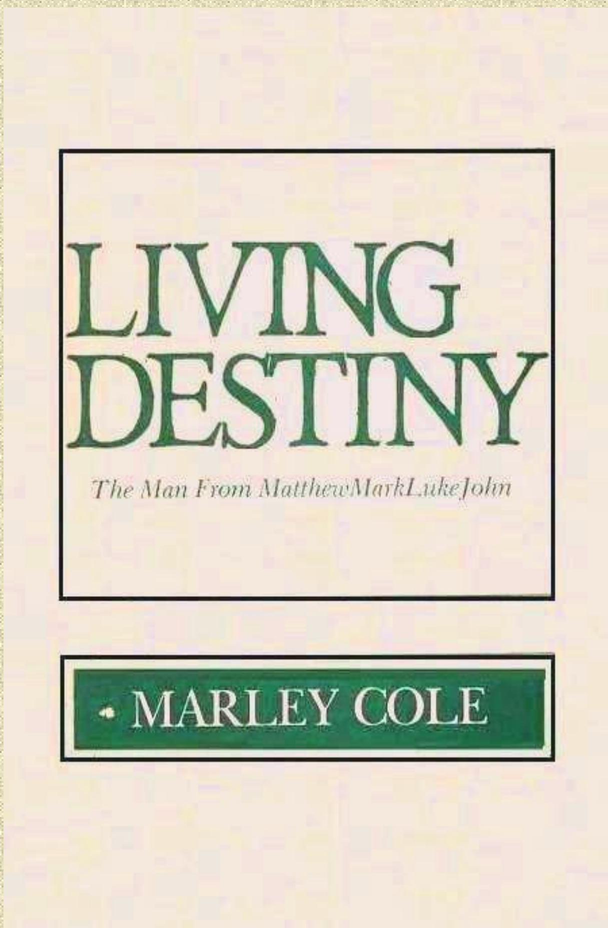
1987

Living Destiny. The Man From Matthew Mark Luke John

Knoxville: Proguides Publishers, TN, USA

Marley Cole

The Word himself is a God, a Mighty One.



PROLOGUE

John 1:1-18

FOR ALL CREATION there had to be a beginning. In the beginning there was the Word. The Word was from the hand of the Uncreated One, the One who is from everlasting to everlasting, the Almighty God. The Word is the Almighty's only direct creation, the image and glory of the invisible GOD. To all other creation the Word has become the Wisdom of God. The Word himself is a God, a Mighty One.

THERE CAME A TIME when the Word became flesh and resided among men, extending a means of restoration to the full, beyond the Law of Moses, and in that way explaining the Father to all. They beheld his glory, a glory belonging to the Only Begotten of the Father.

THIS IS AN ACCOUNT of how it came about.

xv

96

1989

The Revised English Version New Testament

(revision of NEB)

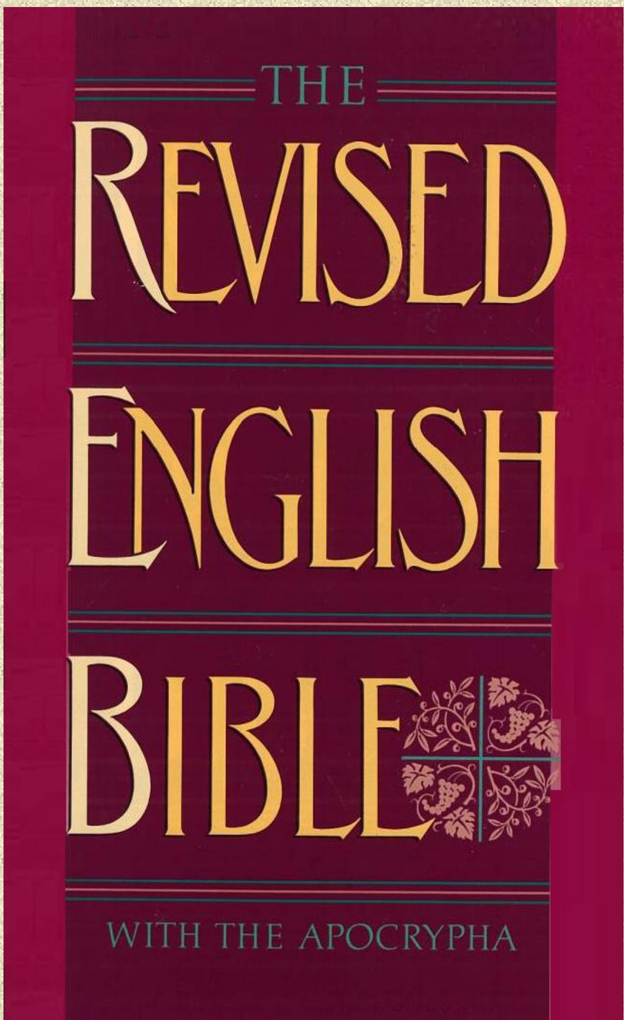
Oxford University Press, Cambridge University Press

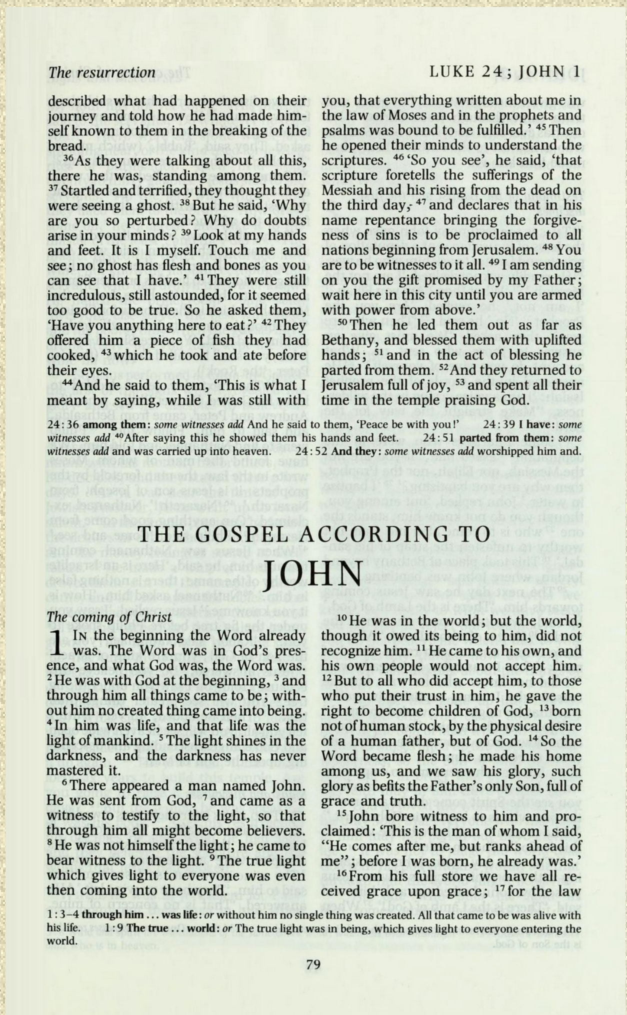
M. Jack Suggs

Katherine Doob Sakenfield

James R. Mueller

and what God was, the Word was





The resurrection LUKE 24; JOHN 1

described what had happened on their journey and told how he had made himself known to them in the breaking of the bread.

[36]As they were talking about all this, there he was, standing among them. [37] Startled and terrified, they thought they were seeing a ghost. [38] But he said, 'Why are you so perturbed? Why do doubts arise in your minds? [39] Look at my hands and feet. It is I myself. Touch me and see; no ghost has flesh and bones as you can see that I have.' [41] They were still incredulous, still astounded, for it seemed too good to be true. So he asked them, 'Have you anything here to eat?' [42] They offered him a piece of fish they had cooked, [43] which he took and ate before their eyes.

[44]And he said to them, 'This is what I meant by saying, while I was still with you, that everything written about me in the law of Moses and in the prophets and psalms was bound to be fulfilled.' [45] Then he opened their minds to understand the scriptures. [46] 'So you see', he said, 'that scripture foretells the sufferings of the Messiah and his rising from the dead on the third day, [47] and declares that in his name repentance bringing the forgiveness of sins is to be proclaimed to all nations beginning from Jerusalem. [48] You are to be witnesses to it all. [49] I am sending on you the gift promised by my Father; wait here in this city until you are armed with power from above.'

[50]Then he led them out as far as Bethany, and blessed them with uplifted hands; [51] and in the act of blessing he parted from them. [52]And they returned to Jerusalem full of joy, [53] and spent all their time in the temple praising God.

24:36 **among them**: *some witnesses add* And he said to them, 'Peace be with you!' 24:39 **I have**: *some witnesses add* [40]After saying this he showed them his hands and feet. 24:51 **parted from them**: *some witnesses add* and was carried up into heaven. 24:52 **And they**: *some witnesses add* worshipped him and.

THE GOSPEL ACCORDING TO

JOHN

The coming of Christ

1 In the beginning the Word already was. The Word was in God's presence, and what God was, the Word was. [2] He was with God at the beginning, [3] and through him all things came to be; without him no created thing came into being. [4] In him was life, and that life was the light of mankind. [5] The light shines in the darkness, and the darkness has never mastered it.

[6]There appeared a man named John. He was sent from God, [7] and came as a witness to testify to the light, so that through him all might become believers. [8] He was not himself the light; he came to bear witness to the light. [9] The true light which gives light to everyone was even then coming into the world.

[10]He was in the world; but the world, though it owed its being to him, did not recognize him. [11] He came to his own, and his own people would not accept him. [12] But to all who did accept him, to those who put their trust in him, he gave the right to become children of God, [13] born not of human stock, by the physical desire of a human father, but of God. [14] So the Word became flesh; he made his home among us, and we saw his glory, such glory as befits the Father's only Son, full of grace and truth.

[15]John bore witness to him and proclaimed: 'This is the man of whom I said, "He comes after me, but ranks ahead of me"; before I was born, he already was.'

[16]From his full store we have all received grace upon grace; [17] for the law

1:3–4 **through him ... was life**: *or* without him no single thing was created. All that came to be was alive with his life. 1:9 **The true ... world**: *or* The true light was in being, which gives light to everyone entering the world.

79

https://archive.org/details/revisedenglishbi00oxfo (Ed. 1989)

https://books.google.pl/books?id=n61YBQAAQBAJ (Ed. 1992)

97

1989

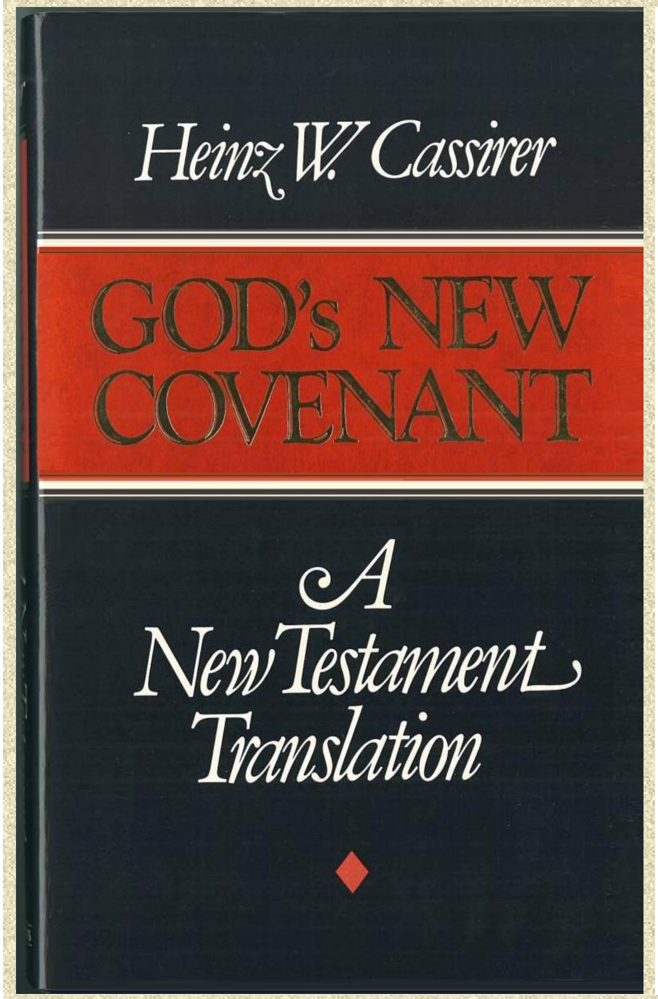
God's New Covenant: A New Testament Translations

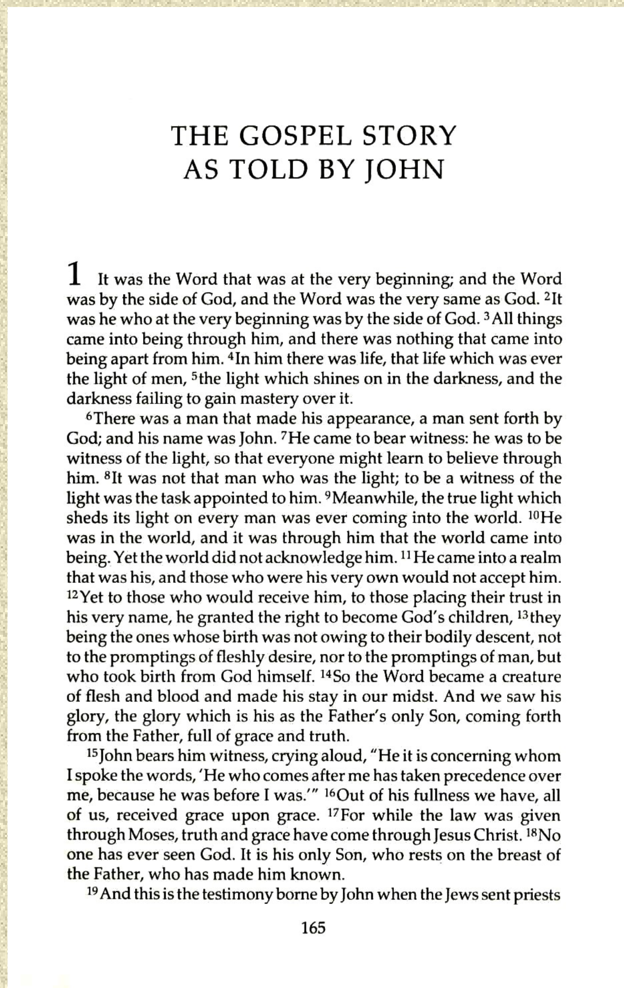
Grand Rapids: William B. Eerdmans Publishing

Heinz W. Cassirer



and the Word was the very same as God





THE GOSPEL STORY
AS TOLD BY JOHN

1 It was the Word that was at the very beginning; and the Word was by the side of God, and the Word was the very same as God. 2It was he who at the very beginning was by the side of God. 3All things came into being through him, and there was nothing that came into being apart from him. 4In him there was life, that life which was ever the light of men, 5the light which shines on in the darkness, and the darkness failing to gain mastery over it.

6There was a man that made his appearance, a man sent forth by God; and his name was John. 7He came to bear witness: he was to be witness of the light, so that everyone might learn to believe through him. 8It was not that man who was the light; to be a witness of the light was the task appointed to him. 9Meanwhile, the true light which sheds its light on every man was ever coming into the world. 10He was in the world, and it was through him that the world came into being. Yet the world did not acknowledge him. 11He came into a realm that was his, and those who were his very own would not accept him. 12Yet to those who would receive him, to those placing their trust in his very name, he granted the right to become God's children, 13they being the ones whose birth was not owing to their bodily descent, not to the promptings of fleshly desire, nor to the promptings of man, but who took birth from God himself. 14So the Word became a creature of flesh and blood and made his stay in our midst. And we saw his glory, the glory which is his as the Father's only Son, coming forth from the Father, full of grace and truth.

15John bears him witness, crying aloud, "He it is concerning whom I spoke the words, 'He who comes after me has taken precedence over me, because he was before I was.'" 16Out of his fullness we have, all of us, received grace upon grace. 17For while the law was given through Moses, truth and grace have come through Jesus Christ. 18No one has ever seen God. It is his only Son, who rests on the breast of the Father, who has made him known.

19And this is the testimony borne by John when the Jews sent priests

165

https://archive.org/details/godsnewcovenantn01cass

98a

1990

SPANISH

Las Escrituras Mesiánicas (Nuevo Testamento)
Edición cotejada con el texto griego de Nestle, con la antigua Versión Peshita y con las mejores traducciones modernas

San Juan: Asociación de Investigación Bíblica, Puerto Rico

José Antonio Álvarez Rivera

and the Word was mighty

y el Verbo era poderoso



LA BUENA NUEVA SEGUN JUAN

1 [1] En el principio existía el Verbo, y el Verbo estaba con el Poderoso, y el Verbo era poderoso. [2] El estaba en el principio con el Poderoso. [3] Todas las cosas se hicieron por medio de él, y sin él no se hizo nada de lo que se ha hecho. [4] En él estaba la vida, y esa vida era la luz de los hombres. [5] La luz resplandece en medio de las tinieblas, pero las tinieblas no la han comprendido.

[6] Apareció un hombre enviado por Yahweh, llamado Juan. [7] Este vino como testigo, para dar testimonio de la luz, a fin de que todos creyeran por medio de él. [8] El no era la luz sino que vino para dar testimonio de la luz.

[9] La luz verdadera que alumbra a todo hombre estaba para venir al mundo. [10] En el mundo estuvo, y el mundo fue hecho por medio de él, pero el mundo no lo conoció. [11] "A lo suyo vino, pero los suyos no lo recibieron. [12] Pero a todos los que lo recibieron, es decir, a los que creen en su nombre, les ha dado el derecho de llegar a ser hijos del Poderoso; [13] éstos no son engendrados de linaje humano, ni por el deseo carnal, ni por la voluntad del hombre, sino por Yahweh.

[14] El Verbo se hizo carne y acampó entre nosotros, y vimos su gloria; una gloria como del Hijo Unico del Padre, y estaba lleno de amor y verdad. [15] Juan daba testimonio de él cuando clamaba: "Este es aquél de quien yo decía: El que viene después de mí se me ha adelantado; porque existía antes que yo." [16] Porque de su plenitud todos nosotros hemos recibido, amor y más amor.

[17] Porque la ley se dio por medio de Moisés; pero el amor y la verdad vinieron por medio de Yahshua el Mesías. [18] A Yahweh nadie lo ha visto jamás; el poderoso Hijo Unico, que está en el regazo del Padre, es quien lo ha dado a conocer.

[19] Este fue el testimonio de Juan, cuando las autoridades judías de Jerusalem le enviaron sacerdotes y levitas para pre-

98b

2011

SPANISH

Las Sagradas Escrituras

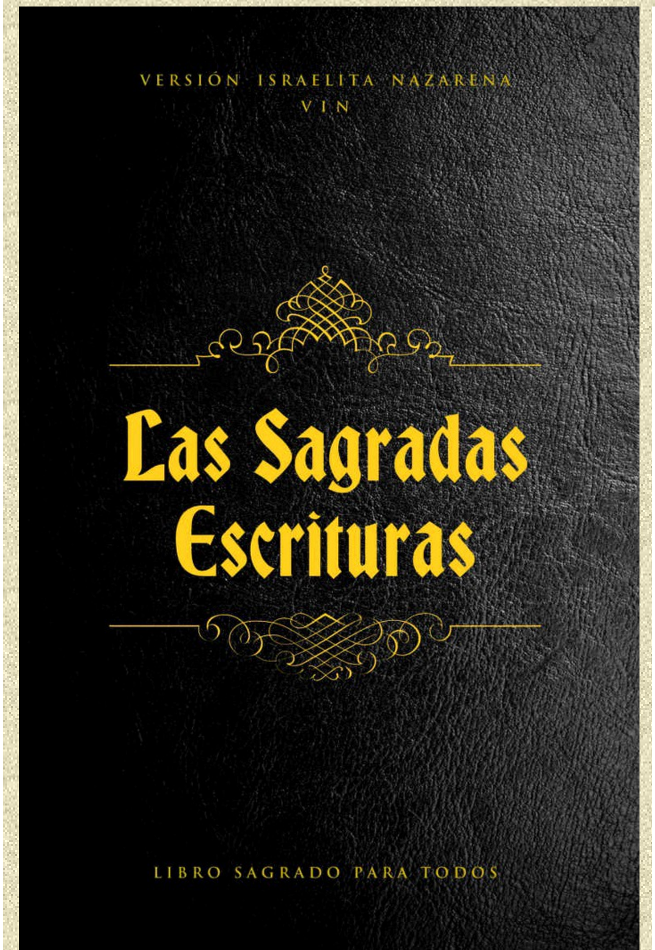
Versión Israelita Nazarena (VIN)

El Candelero de Luz, Inc., Puerto Rico

José Antonio Álvarez Rivera (Ch. Ed.)

and [he that is] the Word was a mighty one

y [el que es] la Palabra era poderoso



YOJANÁN JUAN

1 En el principio existía la Palabra y la Palabra estaba con el Poderoso y [el que es] la Palabra era poderoso.* 2 Él estaba en el principio con el Poderoso. 3 Todas las cosas fueron hechas por medio de él, y sin él no se hizo nada de lo que se ha hecho. 4 En él estaba la vida, y esa vida era la luz de los hombres. 5 La luz resplandece en medio de las tinieblas, y las tinieblas no la han vencido.

6 Apareció un hombre, enviado por Elohim, que se llamaba Yojanán. 7 Este vino como testigo, para dar testimonio de la luz, para que todos creyeran por medio de él. 8 No era él la luz, sino que vino para dar testimonio de la luz.

9 Aquél era la luz verdadera que alumbra a todo hombre que viene al mundo. 10 En el mundo estuvo, y el mundo fue hecho por medio de él, pero el mundo no lo conoció. 11 A lo suyo vino, pero los suyos no lo recibieron. 12 Pero a todos los que lo recibieron, a los que creen en su nombre, les dio derecho de llegar a ser hijos de Elohim; 13 no por [linaje de] sangre, ni por el deseo carnal, ni por la voluntad del hombre, sino por YHWH.

14 El Verbo se hizo carne y acampó entre nosotros, y vimos su gloria, una gloria como del unigénito del Padre, lleno de amor y verdad.

Testimonio de Yojanán el Inmersor

15 Yojanán dio testimonio de él cuando proclamó: "Este es aquel de quien yo decía: El que viene después de mí se me ha adelantado, porque existía antes que yo".

16 Porque de su plenitud todos nosotros recibimos, amor y más amor. 17 La Torah se dio por medio de Mosheh, pero el amor y la verdad nos han llegado por medio de Yahoshúa el Mashíaj. 18 A YHWH nadie lo ha visto jamás; el unigénito de Elohim,* que está en el regazo del Padre, él lo ha dado a conocer.

19 Este es el testimonio de Yojanán: Cuando las autoridades yahuditas le enviaron de Yerushaláyim unos sacerdotes y lewitas para preguntarle: "¿Quién eres tú?" 20 Él declaró sin negar nada, sino que confesó: "Yo no soy el Mashíaj".

21 Así que le preguntaron: "¿Entonces, qué? ¿Eres tú Eliyah?" Y dijo: "No lo soy". "¿Eres tú el Profeta?" Y respondió: "No". 22 Le preguntaron entonces: "¿Quién eres?, para que demos respuesta a los que nos han enviado. ¿Qué dices en cuanto a ti mismo?" 23 Él dijo: "Yo soy la voz de uno que proclama en el desierto: 'Enderecen el camino de YHWH', como dijo el profeta Yeshayah".

24 Los enviados eran de los fariseos. 25 Y le preguntaron: "¿Entonces, por qué sumerges, si tú no eres el Mashíaj, ni Eliyahu, ni el Profeta?" 26 Yojanán les respondió: "Yo sumerjo en agua, pero en medio de ustedes está uno a quien ustedes no conocen. 27 Él es el que viene después de mí, a quien yo no soy digno de desatarle la correa del calzado". 28 Esto sucedió en Bet-Hiní, al otro lado del Yardén, donde Yojanán estaba sumergiendo.

Proclamación de Yojanán

29 Al día siguiente, Yojanán vio a Yahoshúa que venía hacia él y dijo: "¡Este es el Cordero de YHWH que quita el pecado del mundo! 30 Este es aquel de quien dije: 'Después de mí viene un hombre que ha llegado a ser antes de mí, porque existía primero que yo'. 31 Yo no lo conocía; pero para que él se manifestara a Yisrael fue que vine yo sumergiendo en agua".

32 Además, Yojanán dio testimonio diciendo: "He visto el espíritu bajar del cielo como paloma, y posarse sobre él. 33 Yo no lo conocía, pero el que me envió a sumergir en agua me dijo: 'Aquel sobre quien veas bajar el espíritu y posarse sobre él, éste es el que sumerge en el espíritu de santidad'. 34 Yo lo he visto y he dado testimonio de que éste es el Hijo de Elohim".

Sus primeros discípulos

35 Al día siguiente, estaba de nuevo Yojanán con dos de sus discípulos. 36 Al ver a Yahoshúa que andaba por allí, dijo: "¡Este es el Cordero de YHWH!" 37 Los dos discípulos lo oyeron hablar y siguieron a Yahoshúa. 38 Yahoshúa, al voltearse y ver que lo seguían, les preguntó: "¿Qué buscan?" Y ellos le

1:1 Esta es la traducción más literal y exacta del texto griego. La primera vez que aparece la palabra *theós* está con artículo definido, lo que indica personalidad; la segunda vez que aparece está sin artículo, lo que indica cualidad, o sea, que es un adjetivo. Véase la versión del Dr. Goodspeed. Si se vierte *theós* aquí como "elohim" se da la impresión errónea de que esto es un nombre, cuando es un título.

1:18 Según la Peshita aramea. Obviamente el texto griego de algunos manuscritos del siglo 4, que dicen "el unigénito Dios" no refleja correctamente el sentido del original arameo.

https://carmelourso.files.wordpress.com/2014/03/biblia-version-israelita-nazarena-completa.pdf

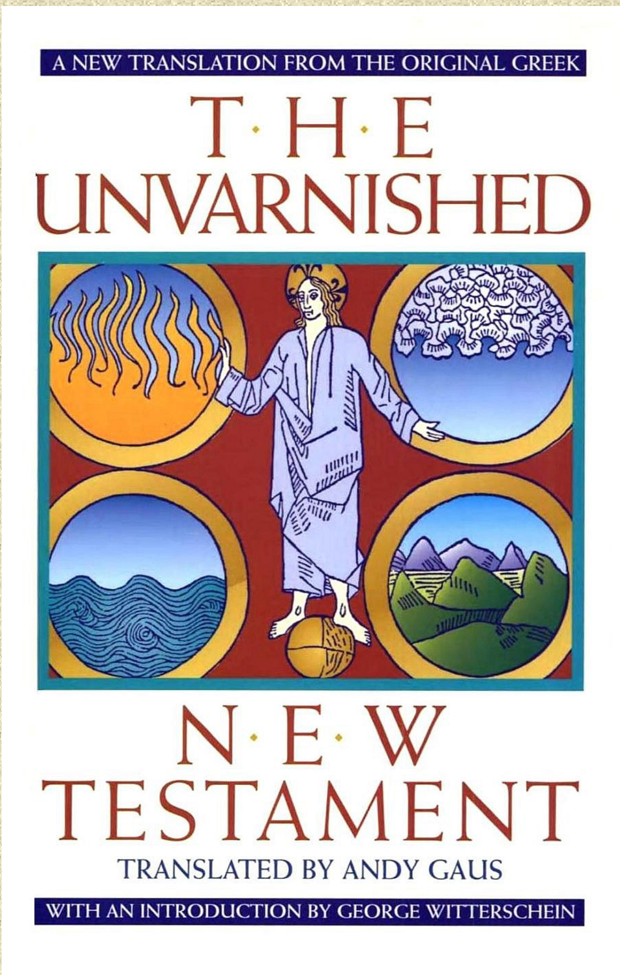
1991

The Unvarnished New Testament

Grand Rapids: Phanes Press, USA

Andy Gaus

and God was what the Word was



The Good Word According to

John

1

In the beginning was the Word, and the Word was toward God, and God was what the Word was. It was with God in the beginning. All things happened through it, and not one thing that has happened, happened without it. Within it there was Life, and the Life was the light of the world. And in the darkness the light is shining, and the darkness never got hold of it.

There was a person sent from God, and he had the name John. He came as a witness to testify about the light, so that all would have faith through him. He wasn't the light himself, he was to testify about the light.

The light was the true light that comes into the world and shines for every human being. He was in the world, and the world was created by him, and the world didn't know him. He came to his own kind, and his own kind wouldn't accept him. But to those who did accept him he gave the right to become children of God if they had faith in his name, they who were born not of blood, nor the flesh's will, nor a man's will, but of God.

And the Word turned flesh and lodged among us, and we witnessed his glory, the kind of glory a father gives his only son, full of grace and truth. John testifies about him, and has been heard crying, "This is the one of whom I said that the one coming after me has come ahead of me, because he *is* ahead of me," because from his abundance we all received grace for grace; since the law was given through Moses, but grace and truth came through Jesus the Anointed. No one has seen God ever; God's only son who has been on his Father's lap, he himself explained that to us.

And such was the testimony of John when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" And he admitted it and didn't try to deny it, he admitted, "I am not the Anointed."

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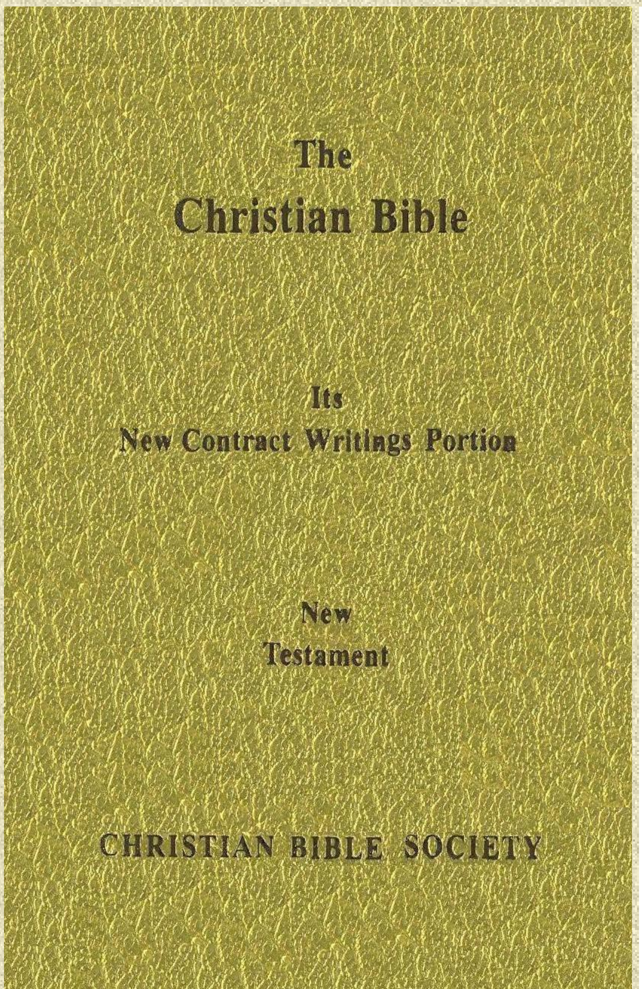
http://books.google.pl/books?id=8UjFAZ9xOQEC

100

1991

The Christian Bible: Its New Contract Writings Portion.
A Literal, Accurate, Plain English New Testament (Ed. 1)
Christian Bible Society (Ed. 2, 1995)
translators team
Lynne Alberts?

and the Word represented God



John

1 In the beginning was the Word, and the Word was face to face with God, and the Word represented God. [2] He was face to face with God in the beginning. [3] Everything came into being through Him; and apart from Him not even one thing came into being, that has come into being. [4] It was by Him that life began to exist, and the Life was the Light of humans. [5] So the Light is continually appearing in the darkness; and the darkness hasn't grabbed hold of it.

[6] There occurred a human who had been dispatched by God; his name was John. [7] This person came for a testimony, so that he might testify about the Light, so that everyone might believe through him. [8] He wasn't the Light, but he came so that he might testify about the Light. [9] The true Light that came into the world, is enlightening every human. [10] He was in the world, and the world came into being through Him, but the world didn't know Him. [11] He came to His own; and those who were His own, didn't accept Him. [12] Yet whoever did accept Him, to them He gave the right to become children *[ones born]* of God; to those who are continually believing in His name *["Yesu"]*, [13] who were born not from the bloods *[of parents]*, nor from what was wanted by the flesh, nor from what was wanted by a man, but from God.

[14] Now the Word became flesh and had a tent *[temporary home (His body)]* among us, and we gazed at His glory, a glory like that of an only Son born to His Father, and He was full of Favor and Truth. [15] John testified about Him, and has yelled out, saying, "This was the One of whom I said, 'The One who is coming after me, has come to be in front of me, for He was first, before me.' " [16] For from that which fills Him we have all obtained, and favor upon favor. [17] For the Law was given through Moses; Favor and Truth have come through Yesu (the Anointed One). [18] No one has ever seen God; rather, it was the only God to be born, who is lying upon the Father's chest, who has described Him.

[19] Now this is the testimony of John, when the Jews dispatched to him priests and Levites from Jerusalem to ask him, "Who are you?" [20] Now he acknowledged and didn't deny it; he acknowledged, "I am not the Anointed One." [21] So they asked him, "What then? Are you Elijah?" Then he said, "I am not." "Are you the Prophet?" *[Deu. 18:15, 18]*. Then he responded, "No." [22] So then they said to him, "Who are you, so that we might give a response to those who sent us? What do you say about yourself?" [23] He affirmed, "I am 'the voice of one crying out in the wasteland: "You[+] must straighten the road of the Master!" ' *[Isa. 40:3]*, just

https://archive.org/stream/TheNewTestamentForEnglishReadersAlfordH.rOpts/TheChristianBibleNT2nd 1995

101

1991

"Ostrakon BM 50466 (Joh 1,1 - 7)"

ENCHORIA. Zeitschrift für Demotistik und Koptologie, Band 18, p. 10 [1-11]

Wiesbaden: Harrasowitz Verlag

Anneliese Biedenkopf-Ziehner

and the Word was divine nature

und das Wort war göttlicher Natur

ENCHORIA

ZEITSCHRIFT FÜR
DEMOTISTIK UND KOPTOLOGIE

HERAUSGEGEBEN VON
E. LÜDDECKENS, H.-J. THISSEN, K.-TH. ZAUZICH

XVIII
1991

IN KOMMISSION BEI
OTTO HARRASSOWITZ · WIESBADEN

von Perf. I das Perf. II: "Zum Zeugnis ist dieser (in der Tat) gekommen" steht in Gegensatz zu "Dieser ist zum Zeugnis gekommen". -

5. Übersetzung

An dieser Stelle sei die Übersetzung gegeben, ohne daß auf die Struktur des Textes und die semantisch/pragmatischen Funktionen der einzelnen Sprachsignale eingegangen wird. Dies soll und kann nur im Zusammenhang mit dem vollständigen Text des Logosliedes bzw. dem Prolog insgesamt vorgenommen werden.

Aussage 1: Im Anfang war das Wort existent
und das Wort war im Angesicht Gottes existent
und das Wort war göttlicher Natur.
Aussage 2: (Einschub des Evangelisten:)
Dieses war im Anfang unter dem Herzen Gottes existent.
Aussage 3: Alles war entstanden unter (/in/auf) seiner Hand
und ohne ihn war nichts entstanden.
Aussage 4: Das Leben war das, was in ihm entstanden war
und das Licht der Menschen war das Leben.
Aussage 5: (Einschub des Evangelisten:)
Und das Licht leuchtet in der Finsternis
und die Finsternis hat es nicht erfaßt.
Aussage 6: (Einschub des Evangelisten:)
Ein Mensch ist entstanden,
gesandt vom Herrn,
Aussage 7: (Einschub des Evangelisten:)

https://books.google.pl/books?id=uCcPAQAAMAAJ (limited view)

102

1992

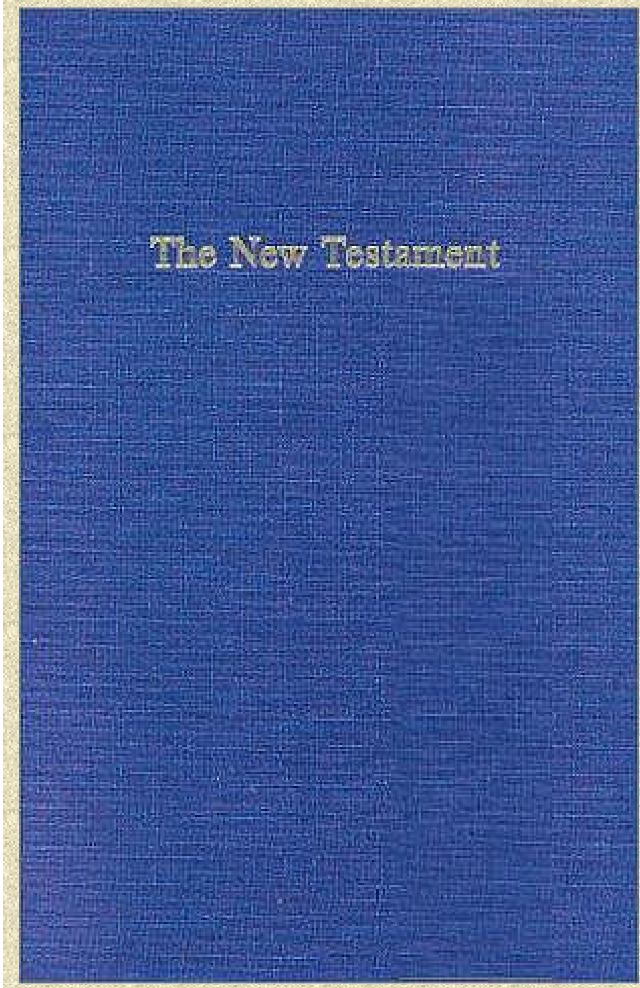
The New Testament

Edinburgh: Floris Books

(updated 2017)

Jon Madsen

and the Word was a divine Being



The Gospel of John

1 *Prologue*

In the very beginning was the Word,
and the Word was with God,
and the Word was a divine Being.
[2]He was in the very beginning with God.
[3]All things came into being through him,
and nothing of all that has come into being was made
except through him.
[4]In him was life,
and the life was the light of human beings.
[5]And the light shines in the darkness;
and the darkness has not accepted it.
[6]There came a man,
sent from God,
his name was John.
[7]He came to bear witness,
to witness to the light
and so to awaken faith in all hearts.
[8]He himself was not the light,
he was to be a witness to the light.
[9]The true light that enlightens all human beings
was to come into the world.
[10]It was in the world,
for the world came into being through it,
yet the world did not recognize it.
[11]It came to men of individual spirit,
but those very individuals did not accept it.
[12]To all, however, who did accept it,
it gave the free power to become children of God.
They are the ones who trustingly take its power into
themselves.
[13]They receive their life, not out of blood,
nor out of the will of the flesh,
and not out of human willing;
for they are born of God.
[14]And the Word became flesh
and lived among us.
And we have beheld his revelation,

https://books.google.pl/books?id=AWzfDQAAQBAJ (Ed. 2017)

103

1993

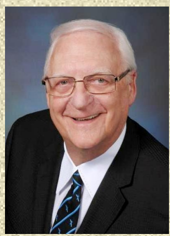
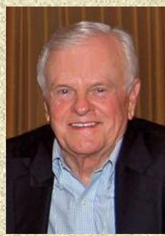
The Five Gospels

The Search for the Authentic Words of Jesus:

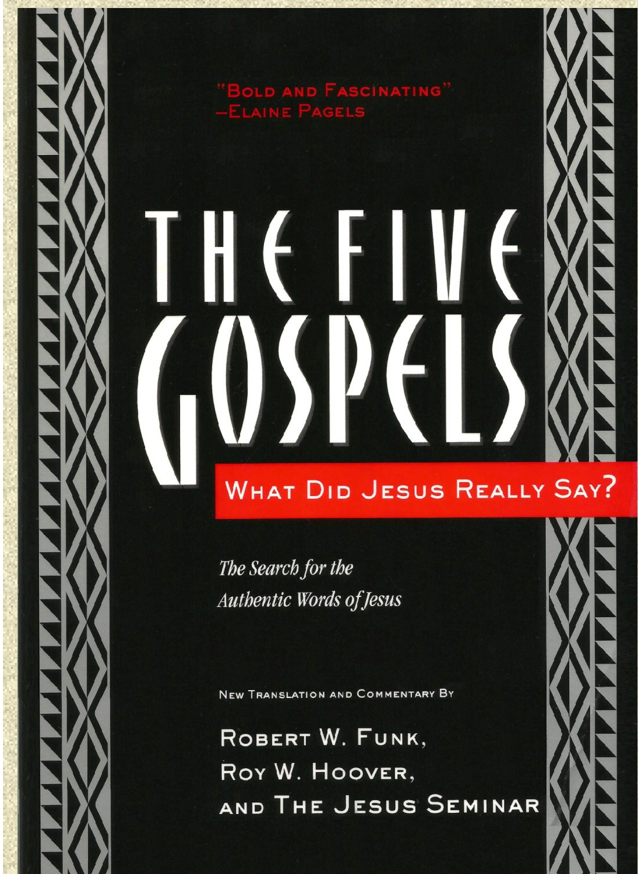
New Translation and Commentary

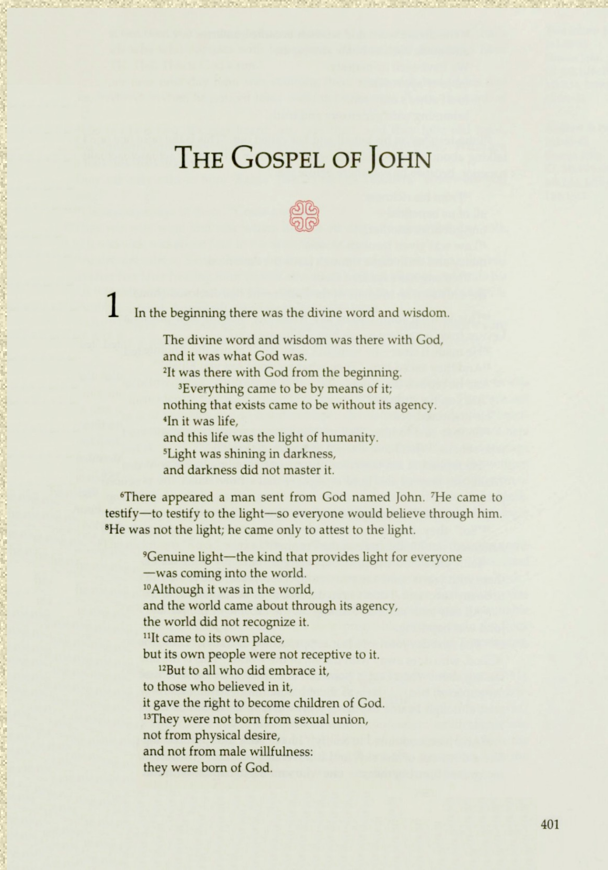
New York: HarperSanFrancisco

Robert W. Funk – Roy W. Hoover and the Jesus Seminar

The divine word and wisdom was there with God,
and it was what God was





THE GOSPEL OF JOHN

1 In the beginning there was the divine word and wisdom.

The divine word and wisdom was there with God,
and it was what God was.
[2]It was there with God from the beginning.
[3]Everything came to be by means of it;
nothing that exists came to be without its agency.
[4]In it was life,
and this life was the light of humanity.
[5]Light was shining in darkness,
and darkness did not master it.

[6]There appeared a man sent from God named John. [7]He came to testify—to testify to the light—so everyone would believe through him. [8]He was not the light; he came only to attest to the light.

[9]Genuine light—the kind that provides light for everyone
—was coming into the world.
[10]Although it was in the world,
and the world came about through its agency,
the world did not recognize it.
[11]It came to its own place,
but its own people were not receptive to it.
[12]But to all who did embrace it,
to those who believed in it,
it gave the right to become children of God.
[13]They were not born from sexual union,
not from physical desire,
and not from male willfulness:
they were born of God.

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https://pl.scribd.com/document/260445525/Robert-W-Funk-The-Five-Gospels-What-Did-Jesus-Really-Say-the-Search-for-the-Authentic-Words-of-Jesus-HarperOne-1996

104

1994

POLISH

Ewangelia Jana: przekład filologiczny z języka greckiego

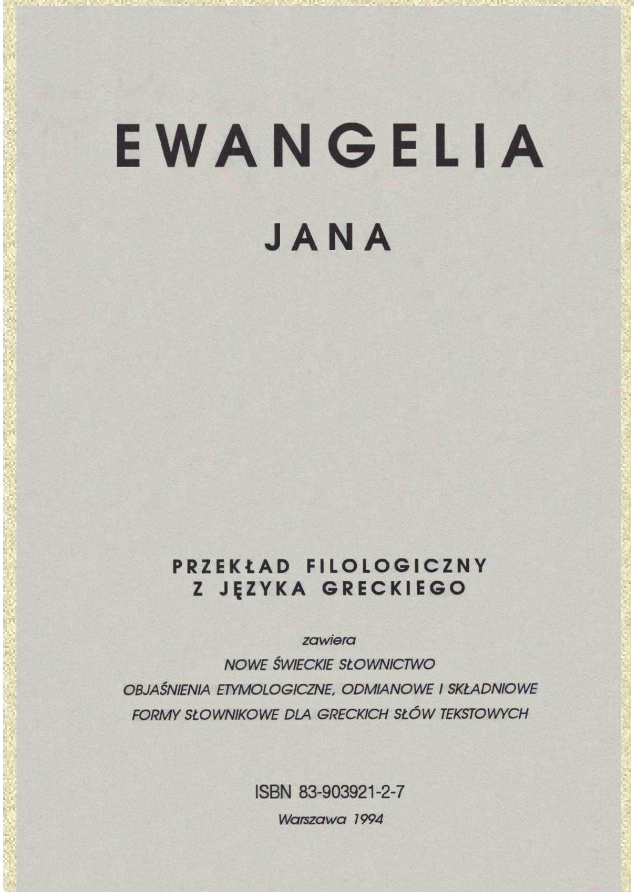
Warszawa: Sławomir Łuczkiewicz

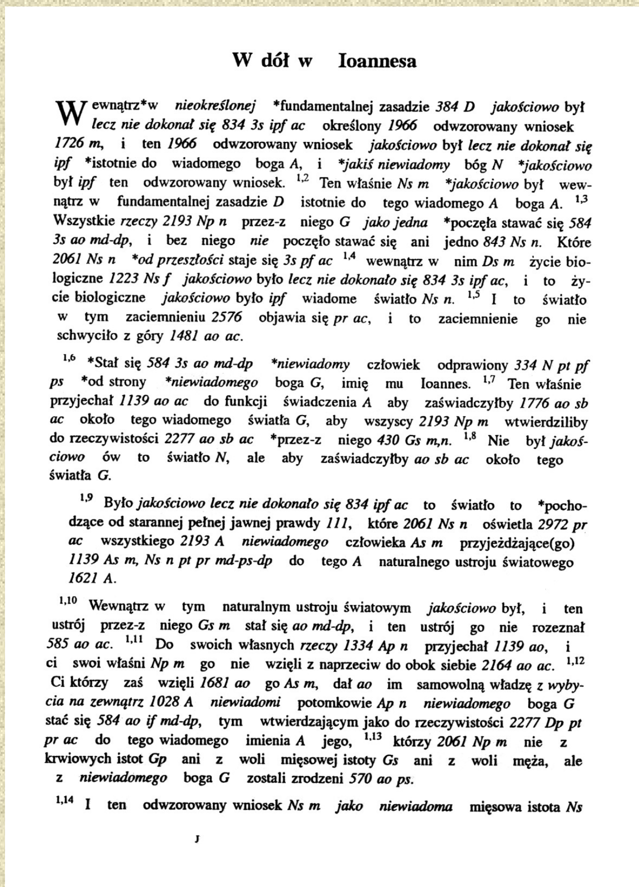
Sławomir Łuczkiewicz

Wewnątrz w *nieokreślonej* fundamentalnej zasadzie *jakościowo* był
lecz nie dokonał się określony odwzorowany wniosek,
i ten odwzorowany wniosek *jakościowo* był
lecz nie dokonał się istotnie do wiadomego boga,
i *jakiś niewiadomy* bóg *jakościowo* był ten odwzorowany wniosek.

. . . and *an unknown* god . . .

This Polish Gospel contain "to pain-literal" translation (ultraliteral), which extremally hard is translate into English.





W dół w Ioannesa

Wewnątrz*w *nieokreślonej* *fundamentalnej zasadzie *384 D* *jakościowo* był *lecz nie dokonał się 834 3s ipf ac* określony *1966* odwzorowany wniosek *1726 m*, i ten *1966* odwzorowany wniosek *jakościowo* był *lecz nie dokonał się ipf* *istotnie do wiadomego boga *A*, i **jakiś niewiadomy* bóg *N* **jakościowo* był *ipf* ten odwzorowany wniosek. [1,2] Ten właśnie *Ns m* **jakościowo* był wewnątrz w fundamentalnej zasadzie *D* istotnie do tego wiadomego *A* boga *A*. [1,3] Wszystkie *rzeczy 2193 Np n* przez-z niego *G* *jako jedna* *poczęła stawać się *584 3s ao md-dp*, i bez niego *nie* poczęło stawać się ani jedno *843 Ns n*. Które *2061 Ns n* **od przeszłości* staje się *3s pf ac* [1,4] wewnątrz w nim *Ds m* życie biologiczne *1223 Ns f* *jakościowo* było *lecz nie dokonało się 834 3s ipf ac*, i to życie biologiczne *jakościowo* było *ipf* wiadome światło *Ns n*. [1,5] I to światło w tym zaciemnieniu *2576* objawia się *pr ac*, i to zaciemnienie go nie schwyciło z góry *1481 ao ac*.

[1,6] *Stał się *584 3s ao md-dp* **niewiadomy* człowiek odprawiony *334 N pt pf ps* *od strony **niewiadomego* boga *G*, imię mu Ioannes. [1,7] Ten właśnie przyjechał *1139 ao ac* do funkcji świadczenia *A* aby zaświadczyłby *1776 ao sb ac* około tego wiadomego światła *G*, aby wszyscy *2193 Np m* wtwierdziliby do rzeczywistości *2277 ao sb ac* *przez-z niego *430 Gs m,n*. [1,8] Nie był *jakościowo* ów to światło *N*, ale aby zaświadczyłby *ao sb ac* około tego światła *G*.

[1,9] Było *jakościowo lecz nie dokonało się 834 ipf ac* to światło to *pochodzące od starannej pełnej jawnej prawdy *111*, które *2061 Ns n* oświetla *2972 pr ac* wszystkiego *2193 A* *niewiadomego* człowieka *As m* przyjeżdżające(go) *1139 As m, Ns n pt pr md-ps-dp* do tego *A* naturalnego ustroju światowego *1621 A*.

[1,10] Wewnątrz w tym naturalnym ustroju światowym *jakościowo* był, i ten ustrój przez-z niego *Gs m* stał się *ao md-dp*, i ten ustrój go nie rozeznał *585 ao ac*. [1,11] Do swoich własnych *rzeczy 1334 Ap n* przyjechał *1139 ao*, i ci swoi właśni *Np m* go nie wzięli z naprzeciw do obok siebie *2164 ao ac*. [1,12] Ci którzy zaś wzięli *1681 ao* go *As m*, dał *ao* im samowolną władzę *z wybycia na zewnątrz 1028 A* *niewiadomi* potomkowie *Ap n* *niewiadomego* boga *G* stać się *584 ao if md-dp*, tym wtwierdzającym jako do rzeczywistości *2277 Dp pt pr ac* do tego wiadomego imienia *A* jego, [1,13] którzy *2061 Np m* nie z krwiowych istot *Gp* ani z woli mięsowej istoty *Gs* ani z woli męża, ale z *niewiadomego* boga *G* zostali zrodzeni *570 ao ps*.

[1,14] I ten odwzorowany wniosek *Ns m* *jako* *niewiadoma* mięsowa istota *Ns*

J

105

1995

Die Heilige Schrift NT.

Konkordantes Neues Testament mit Stichwortkonkordanz (Ed. 6)

Birkenfeld: Konkordanter Verlag Pforzheim

?

and like **God was the Word**

und wie **Gott war das Wort**

KONKORDANTES

NEUES TESTAMENT

DIE VIER BERICHTE

Matthäus, Markus, Lukas, Johannes

Konkordanter Verlag Pforzheim

Bericht des Johannes

[i]Zu Anfang war das Wort, und das Wort war zu ·Gott hingewandt, und 2 wie Gott war das Wort. Dieses war [i]zu Anfang zu ·Gott hingewandt. 3 Alles ist durch dasselbe geworden, Ko1[16] und ohne dasselbe wurde auch 4 nicht eines, das geworden ist. In demselben war Leben, und das Leben war 5 das Licht der Menschen. + Das Licht erscheint in der Finsternis, +doch die Finsternis hat es nicht −erfaßt.

6 Da [w]trat ein Mann auf, [b]von Gott geschickt, sein Name war Johannes. 7 Dieser kam [h]zum Zeugnis, um [bt]von dem Licht zu zeugen, damit alle durch 8 dasselbe glaubten; er′ war nicht selbst das Licht, sondern er kam, um [bt]von 9 dem Licht zu zeugen: Es war das wahrhafte ·Licht, das, [h]in die Welt kommend, jeden Menschen erleuchtet.

10 Er war in der Welt, und die Welt wurde durch Ihn erschaffen, +doch die 11 Welt hat Ihn nicht −erkannt. Er kam [h]in Sein ·Eigentum, +doch die Seinen 12 −nahmen Ihn nicht an; allen aber, die Ihn −annahmen – ihnen −gab Er Vollmacht, Kinder Gottes zu werden, denen, die [h]an Seinen ·Namen glauben, 13 die nicht aus Geblüt, noch aus dem Willen des Fleisches, noch aus dem Willen eines Mannes, sondern aus Gott gezeugt wurden.

14 + Das Wort wurde Fleisch und −zeltete [i]unter uns, und wir −schauten Seine ·Herrlichkeit – wie die Herrlichkeit des Einziggezeugten [b]vom Vater – voller Gnade und Wahrheit.

15 Johannes zeugte [bt]von Ihm und hat laut ausgerufen [s]: «Dieser war es, von dem ich sagte: Er, der nach mir kommt, ist [vn]vor mir geworden; denn 16 Er war eher als ich.» [da] Aus Seiner ·Vervollständigung haben wir′ alle −erhalten, und zwar Gnade [at]um Gnade. 17 Denn das Gesetz wurde durch Mose gegeben, ·Gnade und ·Wahrheit sind jedoch durch Jesus Christus gewor-18 den. Niemand hat Gott jemals gesehen; der einziggezeugte Gott, der jetzt [h]in dem Busen des Vaters ist, derselbe hat Ihn −geschildert.

19 + Dies ist das Zeugnis des Johannes, als die Juden aus Jerusalem Priester und Leviten zu ihm −schickten, damit sie ihn fragen sollten: «Wer bist du′?» 20 +Da −bekannte er es und −leugnete nicht. Und er −bekannte: «Ich′ bin 21 nicht der Christus!» + Sie −fragten ihn nochmals: «Was nun? Bist du Elia?» Ma4[5] + Er [s]entgegnete: «Ich bin es nicht.» «Bist du′ der Prophet?» + Er 22 antwortete: «Nein.» Nun [s]fragten sie ihn: «Wer bist du denn, damit wir denen Antwort geben, die uns −gesandt haben. Was sagst du [bt]von dir selbst?» 23 Er entgegnete: «Ich bin die Stimme eines Rufers: In der Wildnis macht den Weg des Herrn gerade! – so wie es der Prophet Jesaia gesagt hat.» Je40[3]

24 + Die Abgesandten, die [as]von den 25 Pharisäern waren, −fragten ihn +weiter. + Sie sagten zu ihm: «Warum[i] taufst du nun, wenn du′ nicht der Chri-

http://www.konkordanterverlag.de/Download/download.html

1999

21st. Century New Testament:
The Literal/Free Dual Translation

Bristol: Insight Press, England

Vivian Capel

literal section:
and the [Marshal] [Word] was a god

translation section:
a mighty spirit, the Marshal

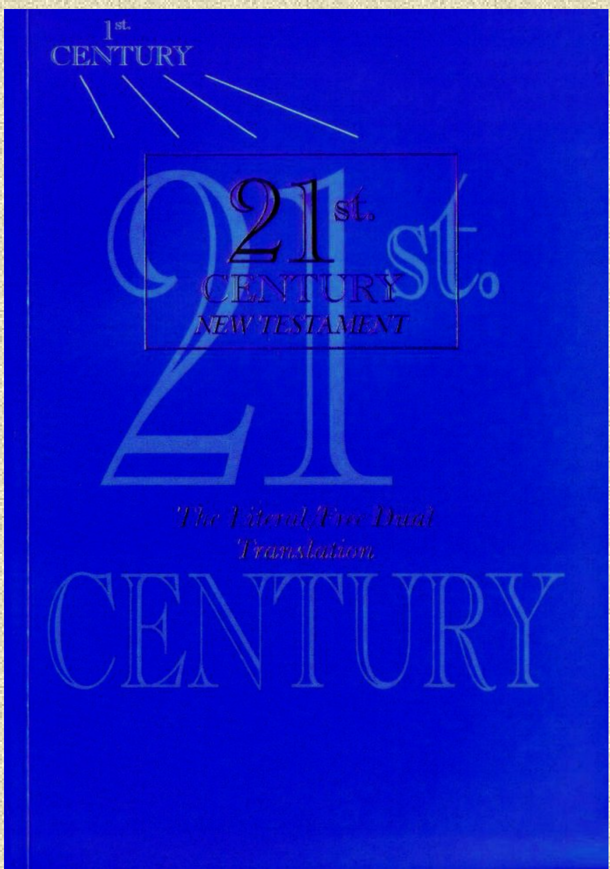
John 1

Chapter 1

In a beginning* was the [Marshall] [Word] and the [Marshall]* [Word] was with the God and the [Marshall]* [Word] was a god*. 2 This one was in a beginning with the God. 3 All came to be through him, and apart from him not even one thing came to be which has come to be.

Chapter 1

At the beginning of Creation, there dwelt with God a mighty spirit, the Marshal, who produced all things in their order. 2 He was there at the beginning with God, 3 and everything came into existence by means of him. Apart from him not a single thing that exists came into being.



21st. CENTURY
NEW TESTAMENT

The dual translation which enables a study of the literal meanings of the original text to be combined with a reading in modern English.

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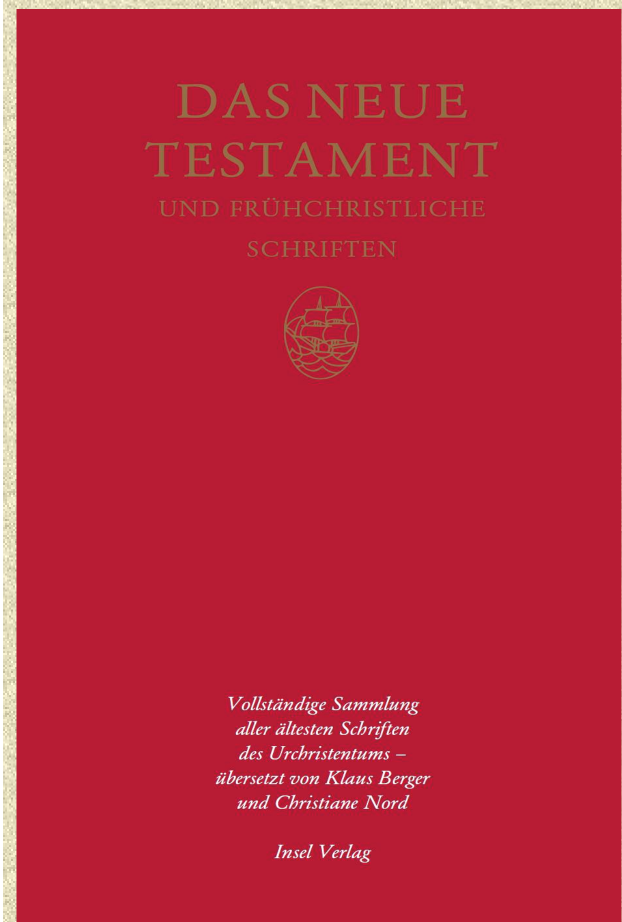
Frankfurt a.M. und Leipzig: Insel Verlag

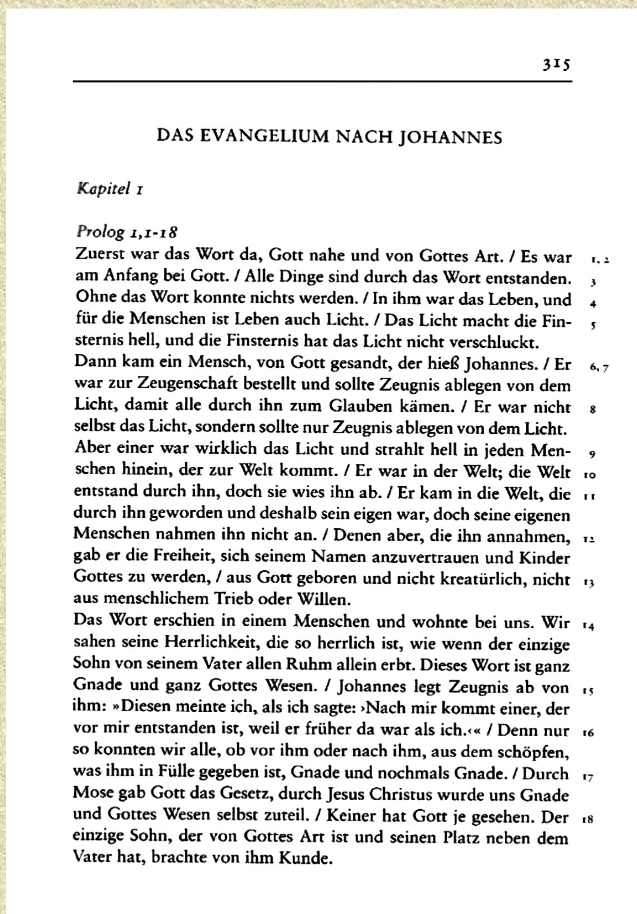
Klaus Berger – Christiane Nord




At first the Word already was, near the God and of divine sort.(unsure translation)

Zuerst war das Wort da, Gott nahe und von Gottes Art.





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DAS EVANGELIUM NACH JOHANNES

Kapitel 1

Prolog 1,1-18

Zuerst war das Wort da, Gott nahe und von Gottes Art. / Es war am Anfang bei Gott. / Alle Dinge sind durch das Wort entstanden. Ohne das Wort konnte nichts werden. / In ihm war das Leben, und für die Menschen ist Leben auch Licht. / Das Licht macht die Finsternis hell, und die Finsternis hat das Licht nicht verschluckt.
Dann kam ein Mensch, von Gott gesandt, der hieß Johannes. / Er war zur Zeugenschaft bestellt und sollte Zeugnis ablegen von dem Licht, damit alle durch ihn zum Glauben kämen. / Er war nicht selbst das Licht, sondern sollte nur Zeugnis ablegen von dem Licht.
Aber einer war wirklich das Licht und strahlt hell in jeden Menschen hinein, der zur Welt kommt. / Er war in der Welt; die Welt entstand durch ihn, doch sie wies ihn ab. / Er kam in die Welt, die durch ihn geworden und deshalb sein eigen war, doch seine eigenen Menschen nahmen ihn nicht an. / Denen aber, die ihn annahmen, gab er die Freiheit, sich seinem Namen anzuvertrauen und Kinder Gottes zu werden, / aus Gott geboren und nicht kreatürlich, nicht aus menschlichem Trieb oder Willen.
Das Wort erschien in einem Menschen und wohnte bei uns. Wir sahen seine Herrlichkeit, die so herrlich ist, wie wenn der einzige Sohn von seinem Vater allen Ruhm allein erbt. Dieses Wort ist ganz Gnade und ganz Gottes Wesen. / Johannes legt Zeugnis ab von ihm: »Diesen meinte ich, als ich sagte: ›Nach mir kommt einer, der vor mir entstanden ist, weil er früher da war als ich.‹« / Denn nur so konnten wir alle, ob vor ihm oder nach ihm, aus dem schöpfen, was ihm in Fülle gegeben ist, Gnade und nochmals Gnade. / Durch Mose gab Gott das Gesetz, durch Jesus Christus wurde uns Gnade und Gottes Wesen selbst zuteil. / Keiner hat Gott je gesehen. Der einzige Sohn, der von Gottes Art ist und seinen Platz neben dem Vater hat, brachte von ihm Kunde.

https://books.google.pl/books?hl=pl&id=OiYqAQAAMAAJ (limited view)

2000

The Testament of our Lord and Saviour Jesus Christ commonly called the New Testament

RVIC^{2000}

being the Revised Version (American Version) Improved and Corrected from manuscripts discovered and published to A.D. 1999

Preliminary Edition

James B. Parkinson

the Word also was a god

PRELIMINARY EDITION$_8$

THE TESTAMENT

OF

OUR LORD AND SAVIOR

JESUS CHRIST

COMMONLY CALLED

THE NEW TESTAMENT

RVIC^{2000}

BEING THE REVISED VERSION (American Edition)

Improved and Corrected

from manuscripts discovered and published to A.D. 1999

A.D. 2000

Temporarily: Send corrections to jim4888parkinson@juno.com

The Gospel
recorded by **John**

1 In *the* beginning was the Word, and [1]the Word was [2]with God; the Word also was a god. 2 The same was in *the* beginning with God. 3 All things were made through him; and without him [3]was not anything made that hath been made. 4 In him was life; and the life was the light of men. 5 And the light shineth in the darkness; and the darkness [4]apprehended it not.

6 There came a man sent from God, whose name *was* John. 7 The same came for witness, that he might bear witness of the light, that all might believe through him. 8 He was not that light, but *came* that he might bear witness of the light. 9 [5]*There* was the true light, *even the light* which lighteth [6]every man, coming into the world. 10 He was in the world, and the world was made through him, and the world knew him not. 11 He came unto [7]his own, and they *that were* his own received him not. 12 But as many as received him, to them gave he *the* right to become children of God, *even* to them that believe on his name: 13 who were [8]begotten, not of [9]blood, nor of *the* will of *the* flesh, nor of *the* will of man, but of God. 14 And the Word became flesh, and [10]dwelt among us (and we beheld his glory, glory as of [11]*the* only begotten from *the* Father), full of grace and truth. 15 John beareth witness of him, and crieth, saying, [12]This was he of whom I said, He that cometh after me is become before me: for he was [13]before me. 16 For of his fullness we all received, and [14]grace for grace. 17 For the law was given through Moses; grace and truth came through Jesus [15]Christ.

18 No man hath seen God at any time; [16]an only begotten god, who is in the bosom of the Father, he hath declared *him*.

19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? 20 And he confessed, and denied not; and he confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. 22 They said therefore unto him, Who art thou? that we may give answer to them that sent us. What sayest thou of thyself? 23 He said, I *am the* voice of one crying in the wilderness, Make straight the way of *the* Lord, as [17]said Isaiah the prophet. 24 [18]And they had been sent from the Pharisees. 25 And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? 26 John answered them, saying, I baptize in water: in *the* midst of you standeth one whom ye know not, 27 *even* he that cometh after me, the latchet of whose shoe I am not worthy to unloose. 28 These things were done in [19]Bethany beyond the Jordan, where John was baptizing.

29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that [20]taketh away the sin of the world! 30 This is he of whom I said, After me cometh a man who is become before me: for he was [21]before me. 31 And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water. 32 And John bare witness, saying, I have beheld the spirit descending as a dove out of heaven; and it abode upon him. 33 And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the spirit descending, and abiding upon him, the same is he that baptizeth in *the* Holy Spirit. 34 And I have seen, and have borne witness that this is the Son of God.

35 Again on the morrow John was standing, and two of his disciples; 36 and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! 37 And

[1] *Or,* the Word was with the Mighty, and mighty was the Word! *which better preserves the emphasis, at little compromise of the literal. See* Appendix II.
[2] *Lit.* toward God; *or, allied* with God;
[3] *Or,* was not anything made. That which hath been made was life in him; and the life *etc.*
[4] *Or,* overcame *See* ch. 12:35 (*Gk.*).
[5] *Or,* The true light, which lighteth every man, was coming into the world.
[6] *Or,* every man as he cometh
[7] *Gk.* his own things,
[8] *Or,* born,
[9] *Gk.* bloods,
[10] *Gk.* tabernacled
[11] *Or,* an only begotten from a father) *Comp.* Hb 11:17
[12] *So* p^{66,75} ℵ^{b} L *and most. But* Bℵ^{a} C* *read* (this was he that said). ℵ* *reads* This was he that cometh after me, who is become before me:
[13] *Gk.* first in regard of me.
[14] *Or,* grace upon grace.
[15] Christ (Anointed) *is the Greek word for* Messiah.
[16] *So* p^{66}Bℵ* L C*. p^{75} 33 cop^{bo} *read* the only begotten god. 892 Ψ *and most lesser Greek. mss.*, it^{e} vg sy^{c} arm *read* the only begotten Son.
[17] Is 40:3.
[18] *Or,* And *certain* had been sent from among the Pharisees.
[19] *So* p^{66,75} Bℵ*L 892^{txt} cop^{bo} (it^{e}) vg. *But* (ℵ^{b})T^{vid} 083 cop^{sa} sy^{s,c} geo arm *read* Bethabara (*or,* Beth-Arabah).
[20] *Or,* beareth the sin
[21] *Gk.* first in regard of me. *As in* ch. 1:15.

http://herald-magazine.com/christian-literature/online-bible/

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2000

FRENCH

Jean. Évangile: Traduit du grec, préfacé et annoté

Rivages poche

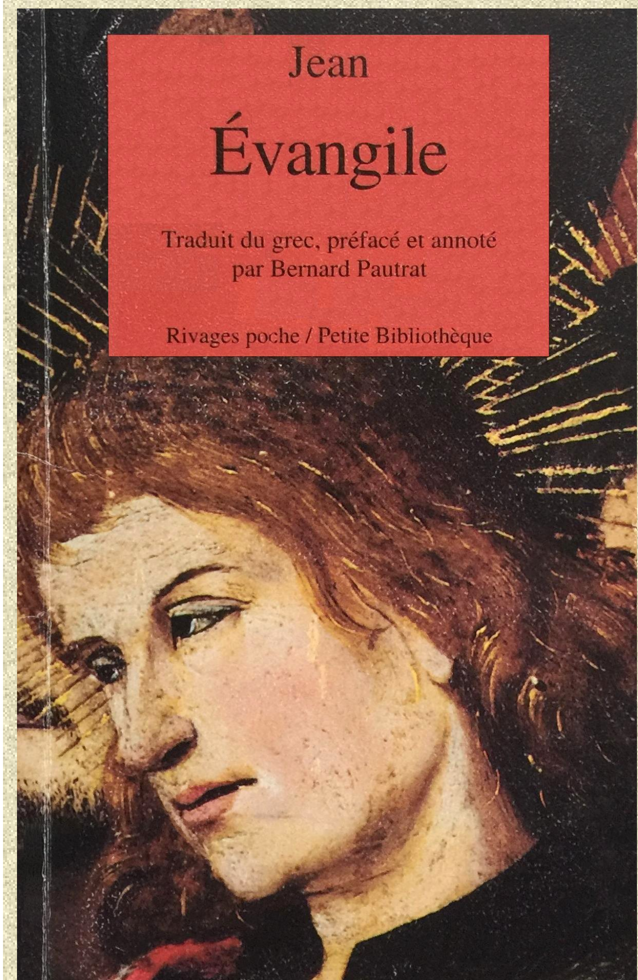
Bernard Pautrat

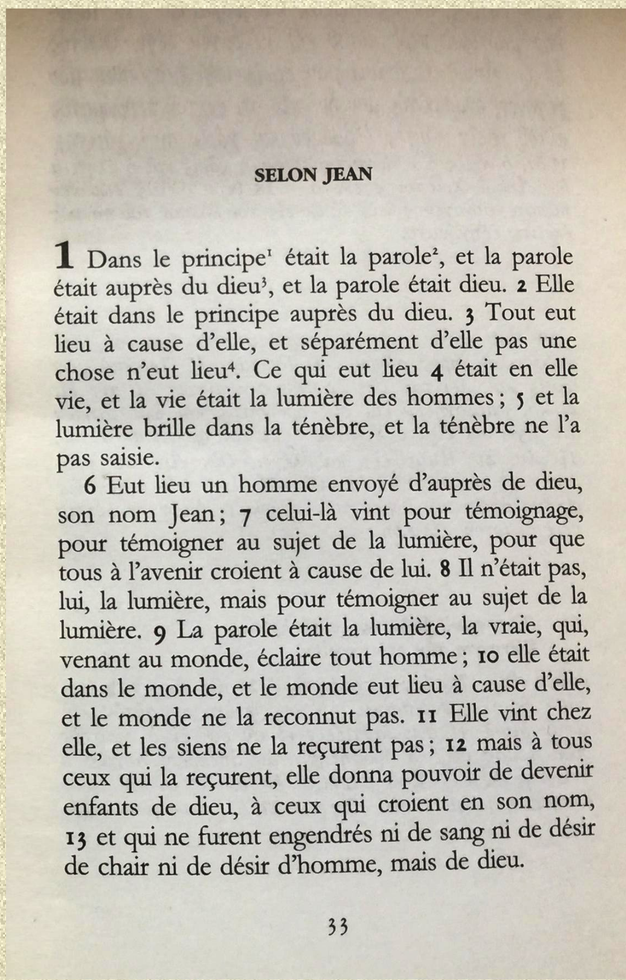


and the word was a god

et la parole était dieu

NOTE: ***du dieu***=*God* / ***dieu***=*a god* or *divine*





SELON JEAN

1 Dans le principe[1] était la parole[2], et la parole était auprès du dieu[3], et la parole était dieu. **2** Elle était dans le principe auprès du dieu. **3** Tout eut lieu à cause d'elle, et séparément d'elle pas une chose n'eut lieu[4]. Ce qui eut lieu **4** était en elle vie, et la vie était la lumière des hommes ; **5** et la lumière brille dans la ténèbre, et la ténèbre ne l'a pas saisie.

6 Eut lieu un homme envoyé d'auprès de dieu, son nom Jean ; **7** celui-là vint pour témoignage, pour témoigner au sujet de la lumière, pour que tous à l'avenir croient à cause de lui. **8** Il n'était pas, lui, la lumière, mais pour témoigner au sujet de la lumière. **9** La parole était la lumière, la vraie, qui, venant au monde, éclaire tout homme ; **10** elle était dans le monde, et le monde eut lieu à cause d'elle, et le monde ne la reconnut pas. **11** Elle vint chez elle, et les siens ne la reçurent pas ; **12** mais à tous ceux qui la reçurent, elle donna pouvoir de devenir enfants de dieu, à ceux qui croient en son nom, **13** et qui ne furent engendrés ni de sang ni de désir de chair ni de désir d'homme, mais de dieu.

33

110

2000

BULGARIAN

Новият Завет: съвременен превод

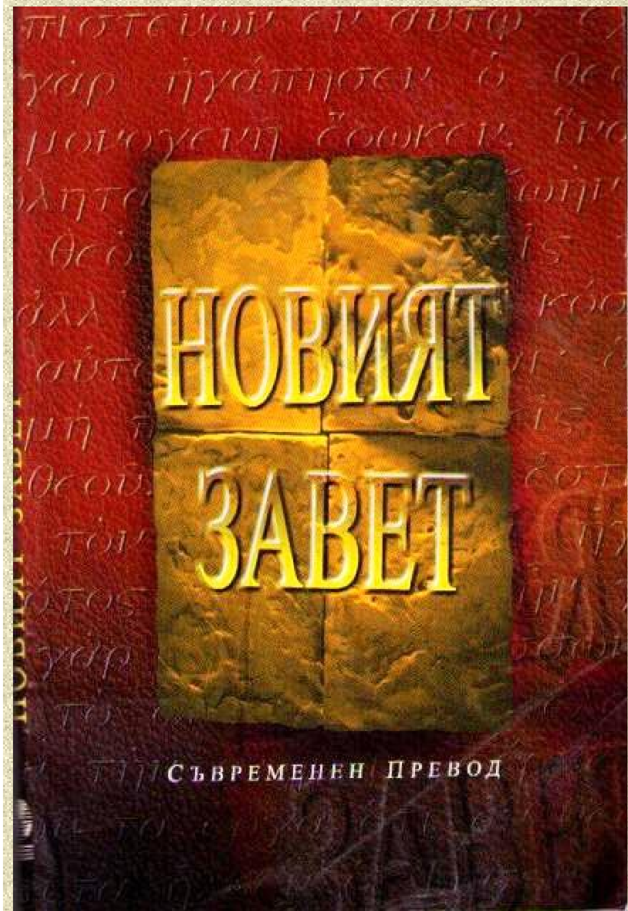
New Testament: today version

Bible League International

?

What was God was the Word

Това, което бе Бог, беше Словото



Евангелието според

Йоан

Идването на Месията

1 В началото беше Словото.
И Словото беше с Бога. Това, което бе Бог, беше Словото.
[2] Словото беше с Бога в началото.
[3] Всичко бе създадено чрез него
и нищо не бе създадено без него.
[4] В него бе животът
и този живот донесе светлина на хората.
[5] Светлината свети в тъмнината
и тъмнината не можа да я угаси.*

[6] Бог изпрати човек на име Йоан. [7] Той дойде като свидетел да изяви кой е светлината, за да могат всички да повярват чрез неговото послание. [8] Самият той не беше светлината, но дойде, за да свидетелства за светлината. [9] В света идваше истинската светлина, която осветлява всеки човек.

[10] Той бе в света и светът бе създаден чрез него, но светът не го позна. [11] Той дойде в собствения си свят, но народът му не го прие. [12] На тези обаче, които го приеха и повярваха в него, той даде правото да станат Божии деца — [13] деца, родени не по естествения начин, нито по човешко желание или съпружеска воля, а родени от Бога.

[14] Словото стана човек и живя между нас. И видяхме славата му — слава на единствения син на Отца. Той бе пълен с благодат и истина. [15] За него свидетелства Йоан, като провъзгласяваше: „Ето този, за когото казвах: «Този, който идва след мен, ме превъзхожда във всичко, защото е съществувал преди мен.»“

[16] Поради всичко, което е Синът,† ние всички получихме от него благословение след благословение.‡ [17] Законът беше даден чрез Моисей, но благодатта и истината дойдоха чрез Исус Христос. [18] Никой никога не е виждал Бога. Единственият Син, който е Бог и е най-близо до Отца, ни го разкри.¶

Свидетелството на Йоан Кръстител

(Матей 3:1-12; Марк 1:2-8; Лука 3:15-17)

[19] Ето какво бе свидетелството на Йоан, когато юдейските водачи в Ерусалим изпратиха при него няколко свещеници и левити да го попитат: „Кой си ти?“

[20] Той им отговори открито, без да се отклонява от въпроса: „Аз не съм Месията.“

[21] „Тогава кой си? — попитаха те. — Илия?“

„Не“ — отговори той.

„Пророкът,§ когото очакваме?“

„Не“ — отвърна Йоан.

[22] Тогава те го попитаха: „Кой си ти? Отговори ни, за да кажем на онези,

*__1:5 *угаси*__ Или: „разбере, схване“.
†**1:16 *всичко, което е Синът*** Букв.: „От неговата пълнота“, вероятно „пълнотата на неговата благодат и истина.“ Вж. стих 14.
‡**1:16 *благословение след благословение*** Букв.: „благодат върху благодат“.
¶**1:18 *Единственият Син … разкри*** Или, по-буквално: „Единственият Бог, който е най-близо до Отца, ни го разкри.“ Според някои гръцки ръкописи: „Единственият Син е най-близо до Отца и ни го разкри.“
§**1:21 *Пророкът*** Споменат още в 1:25. Вероятно се има предвид пророкът, който Бог ще изпрати. Вж. Вт. 18:15-19.

http://d1d7ektpm2nljo.cloudfront.net/uYmu8s5-o2GGcaZIsfITAQ/Bulgarian_Bible_43__John.pdf

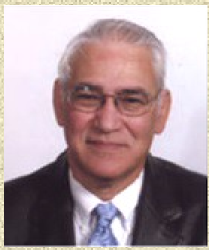
111

2001

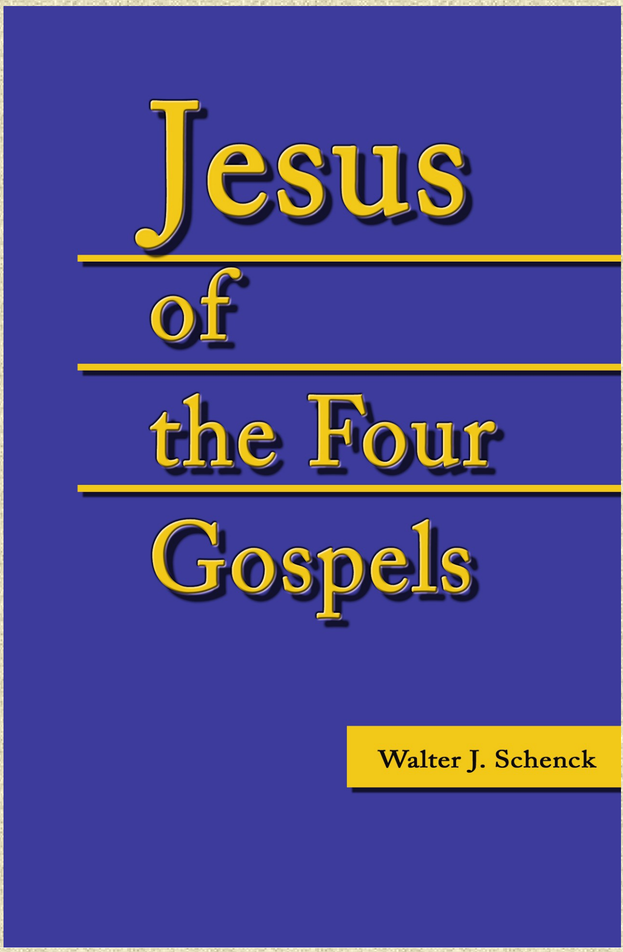
Jesus of the Four Gospels

Lincoln: Writers Club Press, USA

Walter J. Schenck, Jr.



and the Logos was a divine being



Chapter One

Formulation of Events

Many, my friend Theophilus, who dearly loves God, have undertaken to establish a correct declaration of the events that have occurred and are believed in among us. Those who delivered them to us, from the beginning, were the eye witnesses and teachers of the message. It now seems good for me to do the same thing, as I have accomplished a perfect understanding of all the things that have occurred from that very beginning. I am writing this account to you so you may know the absolutes about the things which you have been orally taught.

Prior to the world's existence, the Word already existed. The Logos dwelled with God and the Logos was a divine being. In the beginning he was with God.

All things were made through him. Without him, not a single thing that came to exist could have existed. All living things now depend on him. Even the light of men depends on his life. That light shines through the darkness; and the darkness cannot comprehend it.

God sent a man, whose name was Yochanan, to bear witness of the light so that through his testimony all men may come to believe in it. He was not that light, but was sent to bear witness of that light.

3

https://books.google.pl/books?id=mMi6MXuyQgMC

112

2001

An American English Version – 2001 Translation

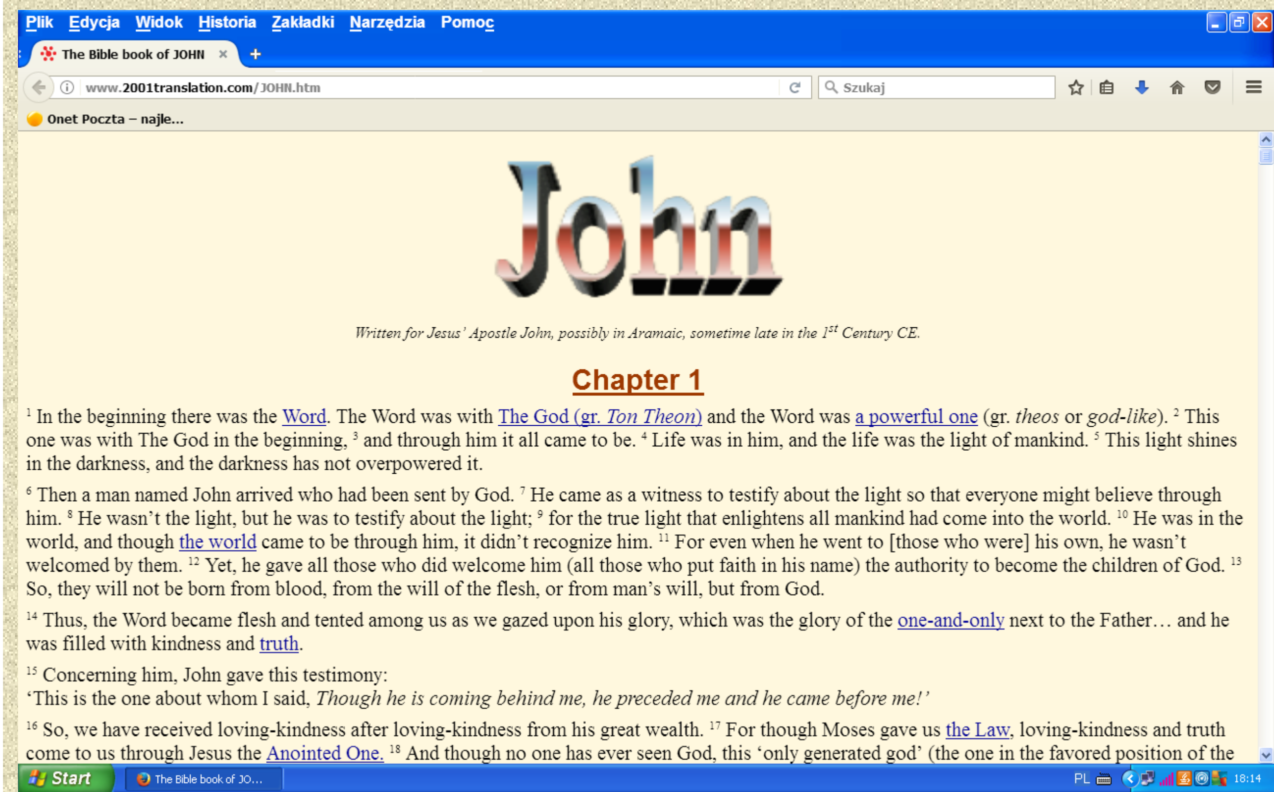
html

James Wheeler (Ch. Ed.)



version of 14-03-2021:

and the Word was a powerful one (gr. *theos* or *god-like*)



http://www.2001translation.com/JOHN.htm

113

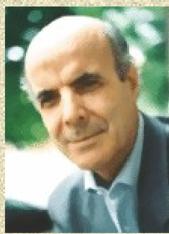
2001

ITALIAN

Nel principio era il Logos:
La luce del pensare che spiega il Creato (Vol. 1)

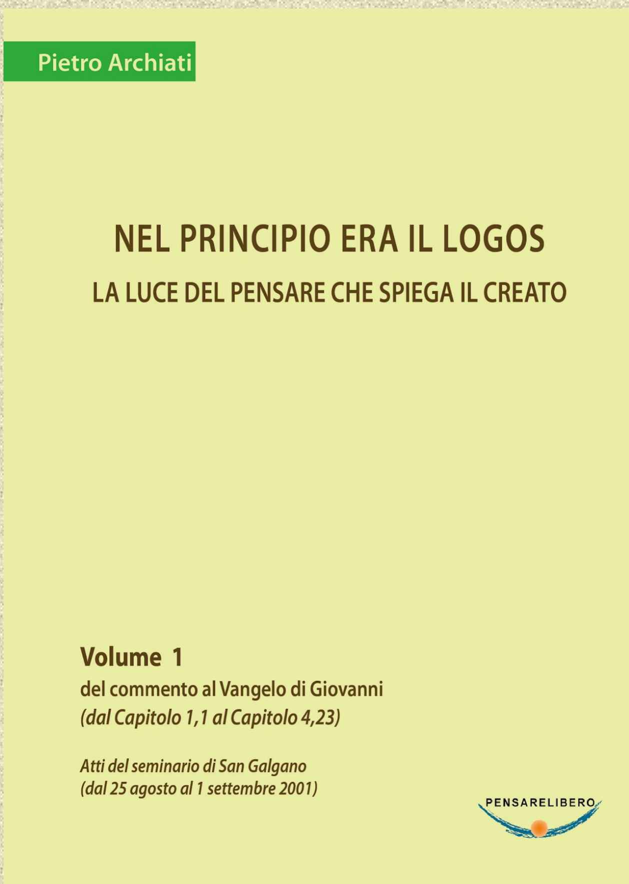
LiberaConoscenza, San Galgano

Pietro Archiati



and a god was the Word

e un dio era la Parola



Per chi desidera meditare in italiano sul Prologo, ho fatto un tentativo di traduzione, il più fedele possibile (nulla di definitivo o perfetto) che può servire da spunto per traduzioni individualizzate.

In principio era la Parola (il Verbo)
e la Parola era presso Dio
e un dio era la Parola.
Questa era nel primordio presso Dio.
Tutto è stato generato per mezzo di essa
e al di fuori di essa nulla è stato fatto
di ciò che esiste.
In essa era la vita
e la vita era la luce degli uomini.
E la luce rifulge nelle tenebre
ma la tenebra non l'ha compresa.
Venne all'esistenza un Uomo
inviato da Dio col suo nome Giovanni.
Questi venne per la testimonianza,
affinché rendesse testimonianza della luce,
e affinché per mezzo di lui tutti potessero credere.
Non era lui la luce
bensì affinché testimoniasse della luce.
La luce vera
che illumina ogni uomo
stava venendo nel mondo.
Essa era nel mondo
e il mondo fu fatto per mezzo suo
ma il mondo non la riconobbe.
Essa entrava negli uomini singoli
ma gli individui non l'accolsero in sé.
A coloro che l'accolsero
diede la forza di diventare
figli di Dio.

154

https://books.google.pl/books?id=cHcyDwAAQBAJ

CATHOLIC

2002

ITALIAN

I quattro Vangeli Nova Vulgata secondo - secundum Matteo – Matthaeum, Marco – Marcum, Luca – Lucam, Giovanni – Ioannem dalla Bibbia della Chiesa Cattolica edizione di formazione il figlio dell'UOMO per la diffusione in rete Internet

PDF

Giacomo Dalessandro



and the WORD was god

e il VERBO era dio



FORMAZIONE
IL FIGLIO DELL'UOMO

I QUATTRO VANGELI

ANNO V–26 maggio 2002
CHIESA CATTOLICA

i quattro

VANGELI

NOVA VULGATA

SECONDO – SECUNDUM

MATTEO – MATTHAEUM

MARCO – MARCUM

LUCA – LUCAM

GIOVANNI – IOANNEM

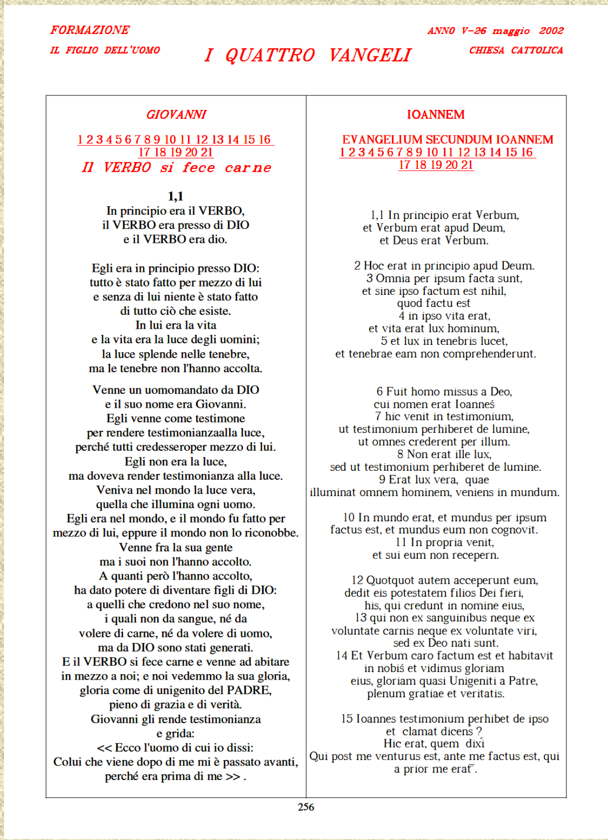
DALLA

BIBBIA

DELLA

CHIESA CATTOLICA

edizione di
FORMAZIONE il FIGLIO dell'UOMO
per la diffusione in RETE INTERNET



FORMAZIONE
IL FIGLIO DELL'UOMO

I QUATTRO VANGELI

ANNO V–26 maggio 2002
CHIESA CATTOLICA

GIOVANNI	IOANNEM
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 *Il VERBO si fece carne*	EVANGELIUM SECUNDUM IOANNEM 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21
1,1 In principio era il VERBO, il VERBO era presso di DIO e il VERBO era dio.	1,1 In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.
Egli era in principio presso DIO: tutto è stato fatto per mezzo di lui e senza di lui niente è stato fatto di tutto ciò che esiste. In lui era la vita e la vita era la luce degli uomini; la luce splende nelle tenebre, ma le tenebre non l'hanno accolta.	2 Hoc erat in principio apud Deum. 3 Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factu est 4 in ipso vita erat, et vita erat lux hominum, 5 et lux in tenebris lucet, et tenebrae eam non comprehenderunt.
Venne un uomomandato da DIO e il suo nome era Giovanni. Egli venne come testimone per rendere testimonianzaalla luce, perché tutti credesseroper mezzo di lui. Egli non era la luce, ma doveva render testimonianza alla luce. Veniva nel mondo la luce vera, quella che illumina ogni uomo. Egli era nel mondo, e il mondo fu fatto per mezzo di lui, eppure il mondo non lo riconobbe. Venne fra la sua gente ma i suoi non l'hanno accolto. A quanti però l'hanno accolto, ha dato potere di diventare figli di DIO: a quelli che credono nel suo nome, i quali non da sangue, né da volere di carne, né da volere di uomo, ma da DIO sono stati generati. E il VERBO si fece carne e venne ad abitare in mezzo a noi; e noi vedemmo la sua gloria, gloria come di unigenito del PADRE, pieno di grazia e di verità. Giovanni gli rende testimonianza e grida: << Ecco l'uomo di cui io dissi: Colui che viene dopo di me mi è passato avanti, perché era prima di me >> .	6 Fuit homo missus a Deo, cui nomen erat Ioannes 7 hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. 8 Non erat ille lux, sed ut testimonium perhiberet de lumine. 9 Erat lux vera, quae illuminat omnem hominem, veniens in mundum. 10 In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. 11 In propria venit, et sui eum non recepern. 12 Quotquot autem acceperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine eius, 13 qui non ex sanguinibus neque ex voluntate carnis neque ex voluntate viri, sed ex Deo nati sunt. 14 Et Verbum caro factum est et habitavit in nobis et vidimus gloriam eius, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis. 15 Ioannes testimonium perhibet de ipso et clamat dicens ? Hic erat, quem dixi Qui post me venturus est, ante me factus est, qui a prior me erat.

256

http://www.cristo-re.eu/QUATTRO-VANGELI-2002-05-26 ITALIANO-LATINO-6PR.pdf

115

2002

The Holy New Covenant: Galilee Translation Project

PDF

Thomas L. Hackett



and the Word is the essence of God

The Holy New Covenant

The Good News as given by John

Chapter 1

01 The Word was in the beginning, and the Word was with God, and the Word is the essence of God. 02 He was with God in the beginning. 03 Through him everything was made. Without him nothing, which has happened, would have happened. 04 He was the Source of life and that life was the light for people. 05 The same light shines in the darkness; the darkness never understood it!

06 There was a man sent from God. His name was John. 07 This man came to give proof about the light so that through him, everyone might believe. 08 John was not the light; he was sent to tell the truth about the light. 09 The true light was coming into the world to give light to every person.

10 He was in the world. The world was made through him, but the people of the world did not recognize him. 11 He came to what was his, but his own people would not accept him. 12 Yet he gave the right to become God's children to those who did accept him, to those who believe in his name. 13 They were born, not in a human way from the natural human desire of men, but born of God.

14 The Word became human and lived among us. We saw his glory, the glory of the Father's one and only son — who came from the Father, full of help in time of need and truth. 15 John was telling the truth about him. John cried out, "This is the man I talked about: 'The one, who is coming after me, has been ahead of me' — because he was alive before I was!"

http://www.thomhackett.com/bible_and_christian_resources.htm#Online_Bibles1

2003

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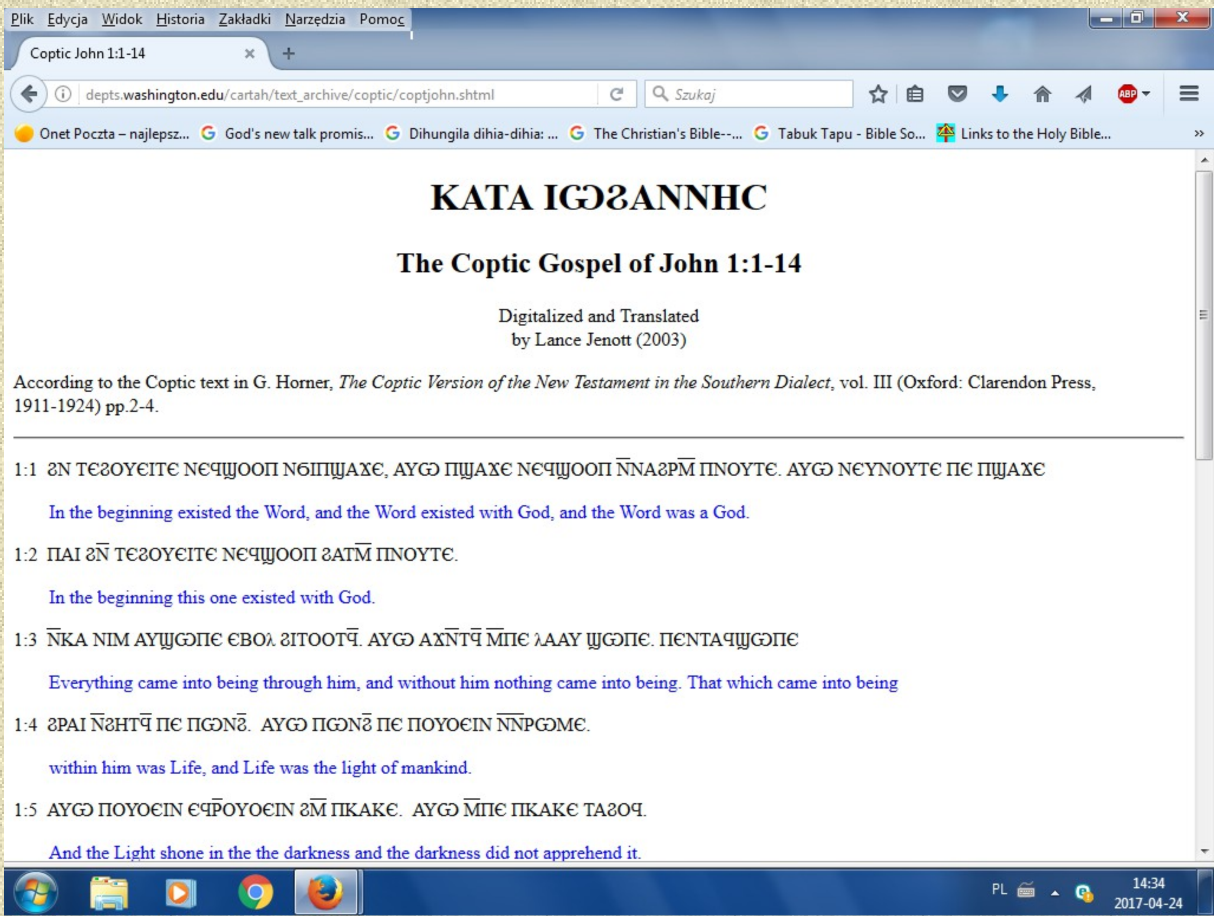
The Coptic Gospel of John 1:1-14

html

Lance Jenott



and the Word was a God



Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

Coptic John 1:1-14

depts.washington.edu/cartah/text_archive/coptic/coptjohn.shtml

KATA IⲰϨANNHC

The Coptic Gospel of John 1:1-14

Digitalized and Translated
by Lance Jenott (2003)

According to the Coptic text in G. Horner, *The Coptic Version of the New Testament in the Southern Dialect*, vol. III (Oxford: Clarendon Press, 1911-1924) pp.2-4.

1:1 ϨN TЄϨOYЄITЄ NЄϤϢOOΠ NϬIΠϢAϪЄ, AYⲰ ΠϢAϪЄ NЄϤϢOOΠ N̄NAϨPM̄ ΠNOYTЄ. AYⲰ NЄYNOYTЄ ΠЄ ΠϢAϪЄ

In the beginning existed the Word, and the Word existed with God, and the Word was a God.

1:2 ΠAI ϨN̄ TЄϨOYЄITЄ NЄϤϢOOΠ ϨATM̄ ΠNOYTЄ.

In the beginning this one existed with God.

1:3 N̄KA NIM AYϢⲰΠЄ ЄBOⲖ ϨITOOTϤ̄. AYⲰ AϪN̄TϤ̄ M̄ΠЄ ⲖAAY ϢⲰΠЄ. ΠЄNTAϤϢⲰΠЄ

Everything came into being through him, and without him nothing came into being. That which came into being

1:4 ϨPAI N̄ϨHTϤ̄ ΠЄ ΠⲰNϨ̄. AYⲰ ΠⲰNϨ̄ ΠЄ ΠOYOЄIN N̄NPⲰMЄ.

within him was Life, and Life was the light of mankind.

1:5 AYⲰ ΠOYOЄIN ЄϤP̄OYOЄIN ϨM̄ ΠKAKЄ. AYⲰ M̄ΠЄ ΠKAKЄ TAϨOϤ.

And the Light shone in the the darkness and the darkness did not apprehend it.

https://www.depts.washington.edu/cartah/text_archive/coptic/coptjohn.shtml

117

2003

Das vollkommene Evangelium nach Johannes (Ed. 1)

Erfurt: Christlich Essenische Kirche, Erfurt

Franz Eberhard Eckard Strohm



and the Christ was a god

und der Christus war ein Gott



1. Kapitel

Der Christus

1. Im Anfang war der Christus, und der Christus war in Gott, und der Christus war ein Gott.
2. Dieser war vom Anfang bei Gott.
3. Alle Dinge kamen durch ihn ins Dasein, und ohne ihn kam auch nicht ein Ding ins Dasein.
4. Was ins Dasein gekommen ist durch ihn war Leben, und das Leben war das Licht der Menschen.
5. Und das Licht leuchtet in der Finsternis, aber die Finsternis hat es nicht überwältigt.
6. Es trat ein Mensch auf, der als ein Vertreter Gottes ausgesandt war, sein Name war Johannes und er war ein Meister der Essener, die sich selbst Kinder des Lichtes nannten und der erste der Christuspersönlichkeiten.*
7. Dieser kam zu einem Zeugnis, um Zeugnis von dem Licht abzulegen, damit durch ihn Menschen von allen Arten zum Glauben kämen.
8. Nicht er war dieses Licht, sondern er sollte Zeugnis von diesem Licht ablegen.
9. Das wahre Licht, das jeder Art von Menschen Licht gibt, war im Begriff, in die Welt zu kommen.
10. Er war in der Welt, und die Welt kam durch ihn ins Dasein, aber die Welt erkannte ihn nicht.
11. Er kam in sein eigenes Haus, aber die Seinen nahmen ihn nicht auf.

**Kommentar: Essener gesprochen: Esseener*

7

http://www.cek.sk/user/2/upload/ftp_client/Complete Gospel/DAS VOLLKOMMENE EVANGELIUM.pdf

118 **CATHOLIC**

2003

"Tora und Evangelium: Beobachtungen zum Johannesprolog"

Stimmen der Zeit: Monatschrift für Geistesleben der Gegenwart

Vol. 221, No. 7, p. 488 [486-494]

Ansgar Wucherpfennig



and god of a kind was the Word

und Gott von Art war das Wort

Zelten. Damit spielt er auf das Offenbarungszelt an, das in Ex 33, *7 skênê marturiou* heißt. In diesem Zelt sollte Mose die beiden Tafeln der Bundesurkunde unterbringen (Ex 25, 21), die mit dem Finger Gottes beschrieben waren (Ex 31, 18). Es war der Ort, an dem das Wort Gottes auf der Wanderung Israels durch die Wüste seine Wohnung fand.

In den dazwischenliegenden Versen des Johannesprologs setzt der Evangelist die Spur fort, die er durch diese beiden expliziten Anspielungen gelegt hat. Denn die ersten 14 Verse des Johannesprologs lassen sich als eine Paraphrase der Tora bis zur Offenbarung am Sinai verstehen. Dies wird deutlich, wenn man den Text zunächst einmal unter Auslassung der Stellen über den Täufer liest:

I
(1) Im Anfang war das Wort,
und das Wort war bei Gott,
und Gott von Art war das Wort.
(2) Dieses war im Anfang bei Gott.
(3) Alles ist durch es geworden,
und ohne es wurde nichts von dem, was geworden ist.

II
(4) In ihm war Leben,
und das Leben war das Licht der Menschen.
(5) Und das Licht leuchtet in der Finsternis,
und die Finsternis hat es nicht erfaßt.
…
(9) Er war das wahre Licht,
das jeden Menschen erleuchtet,
der in die Welt kommt.

III
(10) Er war in der Welt,
und die Welt ist durch ihn geworden,
und die Welt hat ihn nicht erkannt.
(11) Er kam in das Seine,
und die Seinen nahmen ihn nicht bei sich auf.

https://books.google.pl/books?hl=pl&id=g0EnAQAAIAAJ (limited view)

119

2004

AFRIKAANS

Woord en Getuienis: Torah, Vroeëre, Profete Latere, Profete Ketuviem, Kleinere Profete, Na-Messiaanse Skrifte

Elim Bedieninge Vishoek, Maart

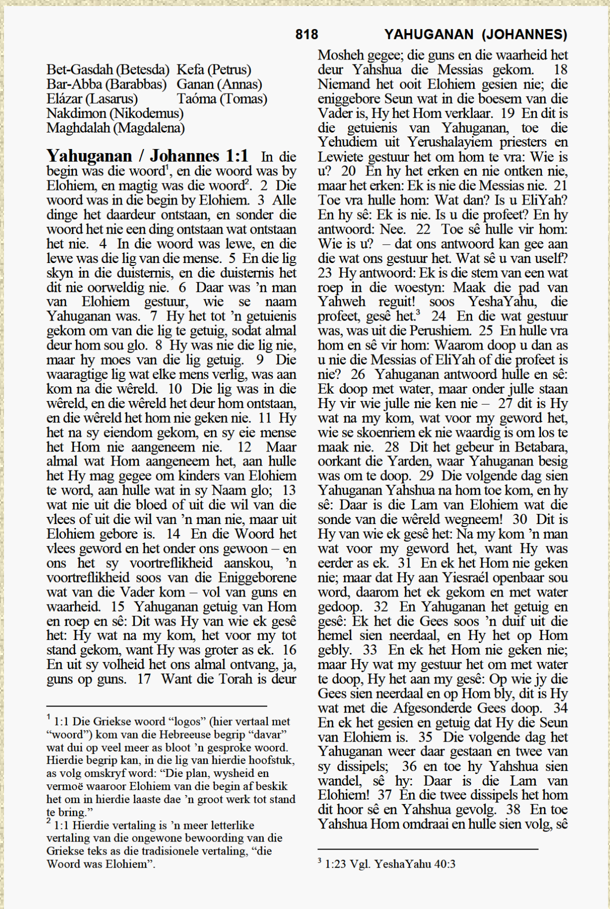
John Wahl



and powerful was the word

en magtig was die woord





818 YAHUGANAN (JOHANNES)

Bet-Gasdah (Betesda) Kefa (Petrus)
Bar-Abba (Barabbas) Ganan (Annas)
Elázar (Lasarus) Taóma (Tomas)
Nakdimon (Nikodemus)
Maghdalah (Magdalena)

Yahuganan / Johannes 1:1 In die begin was die woord[1], en die woord was by Elohiem, en magtig was die woord[2]. 2 Die woord was in die begin by Elohiem. 3 Alle dinge het daardeur ontstaan, en sonder die woord het nie een ding ontstaan wat ontstaan het nie. 4 In die woord was lewe, en die lewe was die lig van die mense. 5 En die lig skyn in die duisternis, en die duisternis het dit nie oorweldig nie. 6 Daar was 'n man van Elohiem gestuur, wie se naam Yahuganan was. 7 Hy het tot 'n getuienis gekom om van die lig te getuig, sodat almal deur hom sou glo. 8 Hy was nie die lig nie, maar hy moes van die lig getuig. 9 Die waaragtige lig wat elke mens verlig, was aan kom na die wêreld. 10 Die lig was in die wêreld, en die wêreld het deur hom ontstaan, en die wêreld het hom nie geken nie. 11 Hy het na sy eiendom gekom, en sy eie mense het Hom nie aangeneem nie. 12 Maar almal wat Hom aangeneem het, aan hulle het Hy mag gegee om kinders van Elohiem te word, aan hulle wat in sy Naam glo; 13 wat nie uit die bloed of uit die wil van die vlees of uit die wil van 'n man nie, maar uit Elohiem gebore is. 14 En die Woord het vlees geword en het onder ons gewoon – en ons het sy voortreflikheid aanskou, 'n voortreflikheid soos van die Eniggeborene wat van die Vader kom – vol van guns en waarheid. 15 Yahuganan getuig van Hom en roep en sê: Dit was Hy van wie ek gesê het: Hy wat na my kom, het voor my tot stand gekom, want Hy was groter as ek. 16 En uit sy volheid het ons almal ontvang, ja, guns op guns. 17 Want die Torah is deur Mosheh gegee; die guns en die waarheid het deur Yahshua die Messias gekom. 18 Niemand het ooit Elohiem gesien nie; die eniggebore Seun wat in die boesem van die Vader is, Hy het Hom verklaar. 19 En dit is die getuienis van Yahuganan, toe die Yehudiem uit Yerushalayiem priesters en Lewiete gestuur het om hom te vra: Wie is u? 20 En hy het erken en nie ontken nie, maar het erken: Ek is nie die Messias nie. 21 Toe vra hulle hom: Wat dan? Is u EliYah? En hy sê: Ek is nie. Is u die profeet? En hy antwoord: Nee. 22 Toe sê hulle vir hom: Wie is u? – dat ons antwoord kan gee aan die wat ons gestuur het. Wat sê u van uself? 23 Hy antwoord: Ek is die stem van een wat roep in die woestyn: Maak die pad van Yahweh reguit! soos YeshaYahu, die profeet, gesê het.[3] 24 En die wat gestuur was, was uit die Perushiem. 25 En hulle vra hom en sê vir hom: Waarom doop u dan as u nie die Messias of EliYah of die profeet is nie? 26 Yahuganan antwoord hulle en sê: Ek doop met water, maar onder julle staan Hy vir wie julle nie ken nie – 27 dit is Hy wat na my kom, wat voor my geword het, wie se skoenriem ek nie waardig is om los te maak nie. 28 Dit het gebeur in Betabara, oorkant die Yarden, waar Yahuganan besig was om te doop. 29 Die volgende dag sien Yahuganan Yahshua na hom toe kom, en hy sê: Daar is die Lam van Elohiem wat die sonde van die wêreld wegneem! 30 Dit is Hy van wie ek gesê het: Na my kom 'n man wat voor my geword het, want Hy was eerder as ek. 31 En ek het Hom nie geken nie; maar dat Hy aan Yiesraél openbaar sou word, daarom het ek gekom en met water gedoop. 32 En Yahuganan het getuig en gesê: Ek het die Gees soos 'n duif uit die hemel sien neerdaal, en Hy het op Hom gebly. 33 En ek het Hom nie geken nie; maar Hy wat my gestuur het om met water te doop, Hy het aan my gesê: Op wie jy die Gees sien neerdaal en op Hom bly, dit is Hy wat met die Afgesonderde Gees doop. 34 En ek het gesien en getuig dat Hy die Seun van Elohiem is. 35 Die volgende dag het Yahuganan weer daar gestaan en twee van sy dissipels; 36 en toe hy Yahshua sien wandel, sê hy: Daar is die Lam van Elohiem! 37 En die twee dissipels het hom dit hoor sê en Yahshua gevolg. 38 En toe Yahshua Hom omdraai en hulle sien volg, sê

[1] 1:1 Die Griekse woord "logos" (hier vertaal met "woord") kom van die Hebreeuse begrip "davar" wat dui op veel meer as bloot 'n gesproke woord. Hierdie begrip kan, in die lig van hierdie hoofstuk, as volg omskryf word: "Die plan, wysheid en vermoë waaroor Elohiem van die begin af beskik het om in hierdie laaste dae 'n groot werk tot stand te bring."

[2] 1:1 Hierdie vertaling is 'n meer letterlike vertaling van die ongewone bewoording van die Griekse teks as die tradisionele vertaling, "die Woord was Elohiem".

[3] 1:23 Vgl. YeshaYahu 40:3

120a CATHOLIC

2004

SPANISH

El Evangelio de Juan

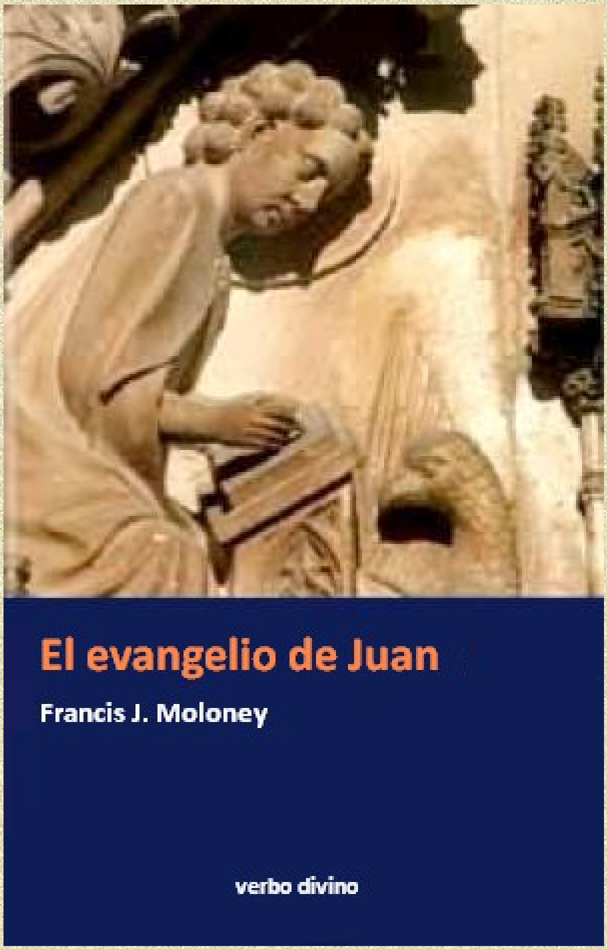
by José Pérez Escobar, editorial verbo divino, Estella /Navarra/

Francis J. Moloney



and what God was, the Word also was

en y loque Dios era tambien lo era la Palabra



I. EL PRÓLOGO (1,1-18)

I

(a) 1 Al principio ya existía la Palabra y la Palabra se dirigia hacia Dios y lo que Dios era tambien lo era la Palabra 2 Ya en el principio estaba el con Dios

(b) 3 Todo fue hecho por ella y sin ella no se hizo nada Lo que acontecio en ella era vida y la vida era la luz de los hombres

(c) 5 La luz resplandece en las tinieblas, y las tinieblas no la sofocaron

II

(a) 6 Vino un hombre, enviado por Dios, que se llamaba Juan 7 Este vino como testigo, para dar testimonio de la luz a fin de que todos creyeran por el 8 No era el la luz, sino testigo de la luz

(b) 9 La luz verdadera que ilumina a todo hombre venia al mundo

(c) 10 Estaba en el mundo, pero el mundo, aunque fue hecho por ella, no la conocio 11 Vino a su propia casa y los suyos no la recibieron 12 Pero a cuantos la recibieron, los que creyeron en su nombre, les dio poder para ser hijos de Dios, 13 estos no han nacido de sangre ni de la voluntad de un hombre sino de Dios

(d) 14 Y la Palabra se hizo carne y habito entre nosotros la plenitud de un don que es verdad Hemos visto su gloria la gloria como del Hijo unico del Padre

III

(a) 15 Juan dio testimonio de el y proclamo, Este es aquel de quien yo dije El que viene detras de mi esta colocado por delante de mi, porque existia antes que yo »

(b) 16 De su plenitud todos hemos recibido un don en lugar de un don

(c) 17 Pues la ley se dio mediante Moises, el don que es la verdad vino mediante Jesucristo 18 A Dios nadie lo vio jamas, el Hijo unico, que esta vuelto hacia el Padre, nos lo ha dado a conocer

INTERPRETACION

Introduccion La primera pagina del cuarto evangelio es uno de los pasajes más densos del NT, toda una sintesis de la cristologia y la teologia del autor Ha habido muchos intentos de dilucidar la estructura literaria de este antiguo himno cristiano La mayoria sigue un movimiento temporal desde la preexistencia (vv 1-2) hasta la creacion (vv 3-5), prosiguiendo despues con la historia de la condicion humana hasta el climax de la encarnacion (vv 6-14) La parte final del himno trata de la recepcion posterior del *Logos* encarnado (vv 15-18) (cf , por ejemplo, Lagrange 2-34) Otros autores han encontrado una estructura quiastica, es decir, los mismos temas se repiten en torno a una afirmacion central p ej , A-B-C-B'-A'

https://pl.scribd.com/doc/165519334/Moloney-Francis-j-El-Evangelio-de-Juan

120b

CATHOLIC

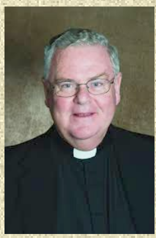
2013

ENGLISH VERSION

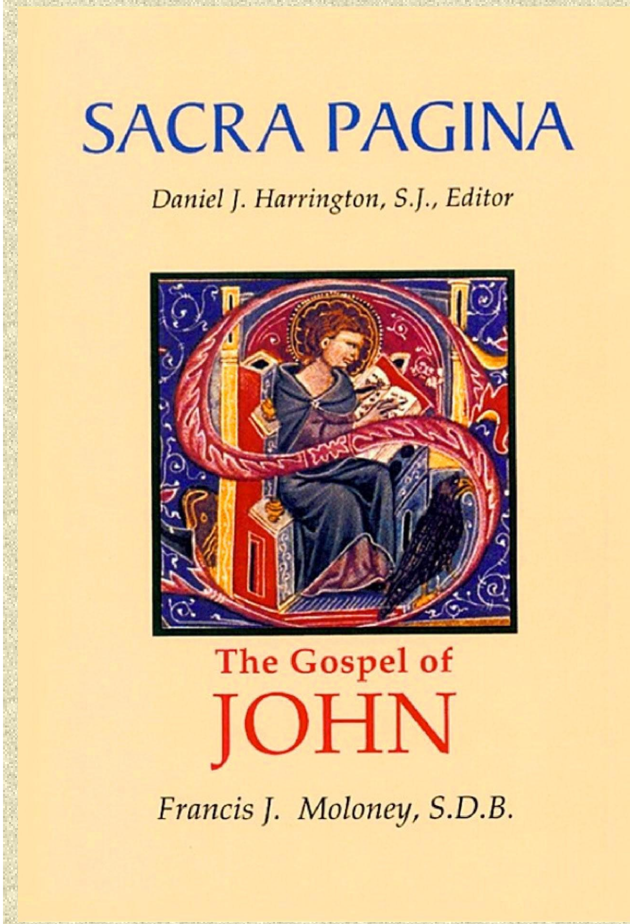
The Gospel of John (Sacra Pagina)

Collegeville MN, USA: The Liturgical Press

Ed. **Daniel J. Harrington**



and what God was, the Word also was



TRANSLATION, INTERPRETATION, NOTES

I. THE PROLOGUE (1:1-18)

I

(a) 1. In the beginning was the Word, and the Word was turned toward God, and what God was the Word also was. 2. He was in the beginning with God.
(b) 3. All things were made through him, and without him nothing was made. What took place 4. in him was life, and the life was the light of humankind.
(c) 5. The light shines in the darkness, and the darkness has not overcome it.

II

(a) 6. There was a man sent from God, whose name was John. 7. He came for testimony, to bear witness to the light, that all might believe through him. 8. He was not the light, but came to bear witness to the light.
(b) 9. The true light that enlightens everyone was coming into the world.
(c) 10. He was in the world, and the world was made through him, yet the world knew him not. 11. He came to his own home, and his own people received him not. 12. But to those who received him, who believed in his name, he gave power to become children of God; 13. who were born, not of blood nor of the will of the flesh nor of the will of a man, but of God.
(d) 14. And the Word became flesh and dwelt among us, the fullness of a gift that is truth. We have gazed upon his glory, glory as of the only Son from the Father.

III

(a) 15. John bore witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'"
(c) 16. And from his fullness have we all received, a gift in place of a gift.
(d) 17. For the law was given through Moses; the gift that is the truth came through Jesus Christ. 18. No one has ever seen God; the only Son, who is turned toward the Father, he has made him known.

33

https://books.google.pl/books?id=2xDRFYKldboC

2004

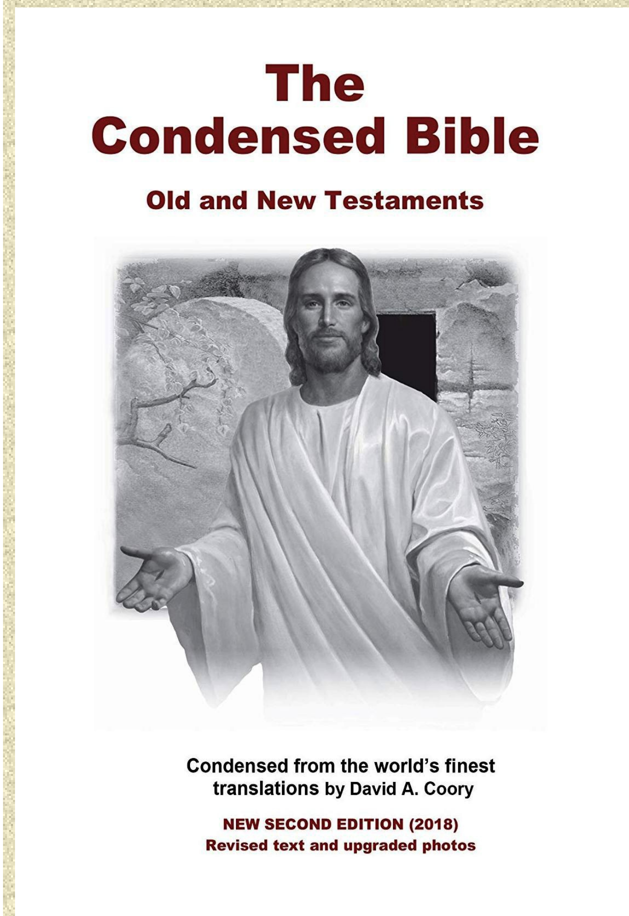
The Condensed Bible: Old and New Testaments (Ed. 1)

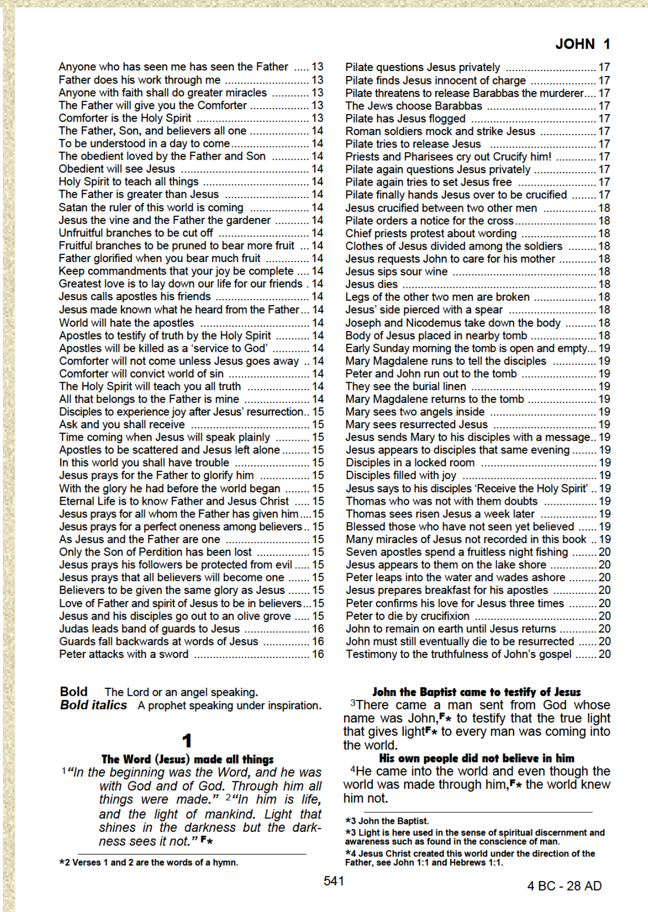
New Zeland

David A. Coory



and he was with God and of God





Bold The Lord or an angel speaking.
Bold italics A prophet speaking under inspiration.

1

The Word (Jesus) made all things

[1]*"In the beginning was the Word, and he was with God and of God. Through him all things were made."* [2]*"In him is life, and the light of mankind. Light that shines in the darkness but the darkness sees it not."* F*

*2 Verses 1 and 2 are the words of a hymn.

John the Baptist came to testify of Jesus

[3]There came a man sent from God whose name was John,F* to testify that the true light that gives lightF* to every man was coming into the world.

His own people did not believe in him

[4]He came into the world and even though the world was made through him,F* the world knew him not.

*3 John the Baptist.

*3 Light is here used in the sense of spiritual discernment and awareness such as found in the conscience of man.

*4 Jesus Christ created this world under the direction of the Father, see John 1:1 and Hebrews 1:1.

http://condensedbible.co.nz/download/

122

2004

Der Erstentwurf des Johannes: Das ursprüngliche, judenchristliche Johannesevangelium in deutscher Übersetzung vorgestellt nebst Nachrichten über den Verfasser und zwei Briefen von ihm (2./3. Joh.)

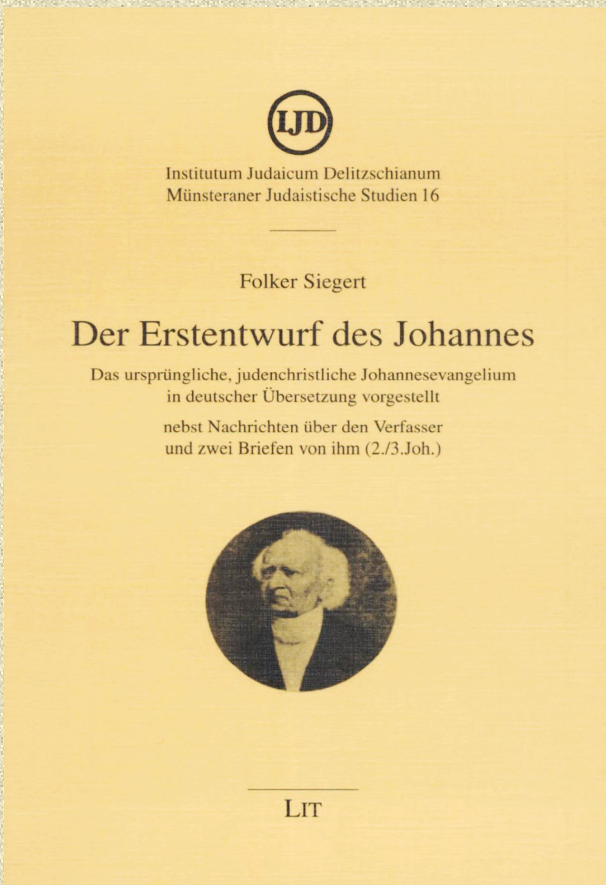
Münster: LIT Verlag

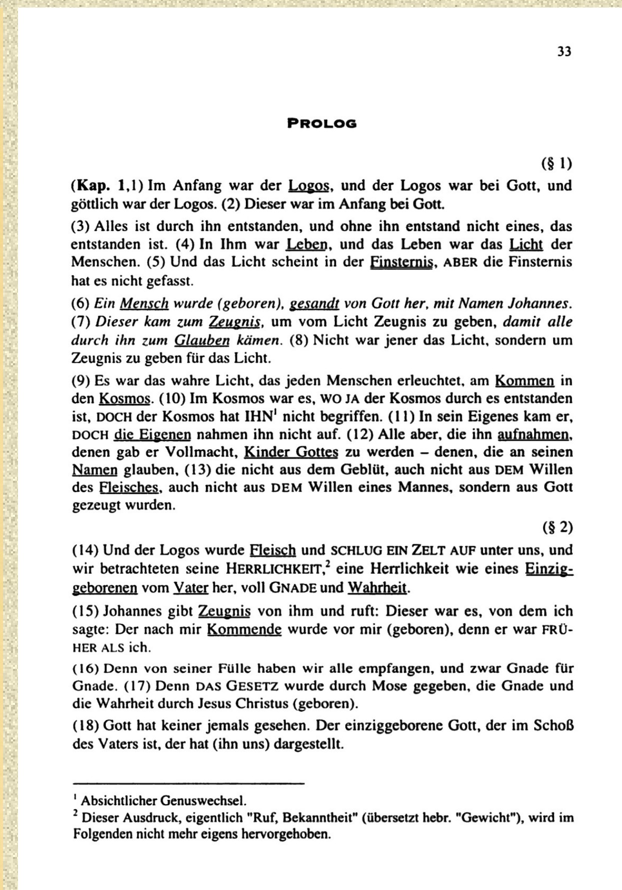
Folker Siegert



and divine was the Logos

und göttlich war der Logos





33

Prolog

(§ 1)

(**Kap. 1**,1) Im Anfang war der Logos, und der Logos war bei Gott, und göttlich war der Logos. (2) Dieser war im Anfang bei Gott.

(3) Alles ist durch ihn entstanden, und ohne ihn entstand nicht eines, das entstanden ist. (4) In Ihm war Leben, und das Leben war das Licht der Menschen. (5) Und das Licht scheint in der Finsternis, ABER die Finsternis hat es nicht gefasst.

(6) *Ein Mensch wurde (geboren), gesandt von Gott her, mit Namen Johannes.* (7) *Dieser kam zum Zeugnis*, um vom Licht Zeugnis zu geben, *damit alle durch ihn zum Glauben kämen*. (8) Nicht war jener das Licht, sondern um Zeugnis zu geben für das Licht.

(9) Es war das wahre Licht, das jeden Menschen erleuchtet, am Kommen in den Kosmos. (10) Im Kosmos war es, WO JA der Kosmos durch es entstanden ist, DOCH der Kosmos hat IHN[1] nicht begriffen. (11) In sein Eigenes kam er, DOCH die Eigenen nahmen ihn nicht auf. (12) Alle aber, die ihn aufnahmen, denen gab er Vollmacht, Kinder Gottes zu werden – denen, die an seinen Namen glauben, (13) die nicht aus dem Geblüt, auch nicht aus DEM Willen des Fleisches, auch nicht aus DEM Willen eines Mannes, sondern aus Gott gezeugt wurden.

(§ 2)

(14) Und der Logos wurde Fleisch und SCHLUG EIN ZELT AUF unter uns, und wir betrachteten seine HERRLICHKEIT,[2] eine Herrlichkeit wie eines Einziggeborenen vom Vater her, voll GNADE und Wahrheit.

(15) Johannes gibt Zeugnis von ihm und ruft: Dieser war es, von dem ich sagte: Der nach mir Kommende wurde vor mir (geboren), denn er war FRÜHER ALS ich.

(16) Denn von seiner Fülle haben wir alle empfangen, und zwar Gnade für Gnade. (17) Denn DAS GESETZ wurde durch Mose gegeben, die Gnade und die Wahrheit durch Jesus Christus (geboren).

(18) Gott hat keiner jemals gesehen. Der einziggeborene Gott, der im Schoß des Vaters ist, der hat (ihn uns) dargestellt.

[1] Absichtlicher Genuswechsel.

[2] Dieser Ausdruck, eigentlich "Ruf, Bekanntheit" (übersetzt hebr. "Gewicht"), wird im Folgenden nicht mehr eigens hervorgehoben.

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123

2005

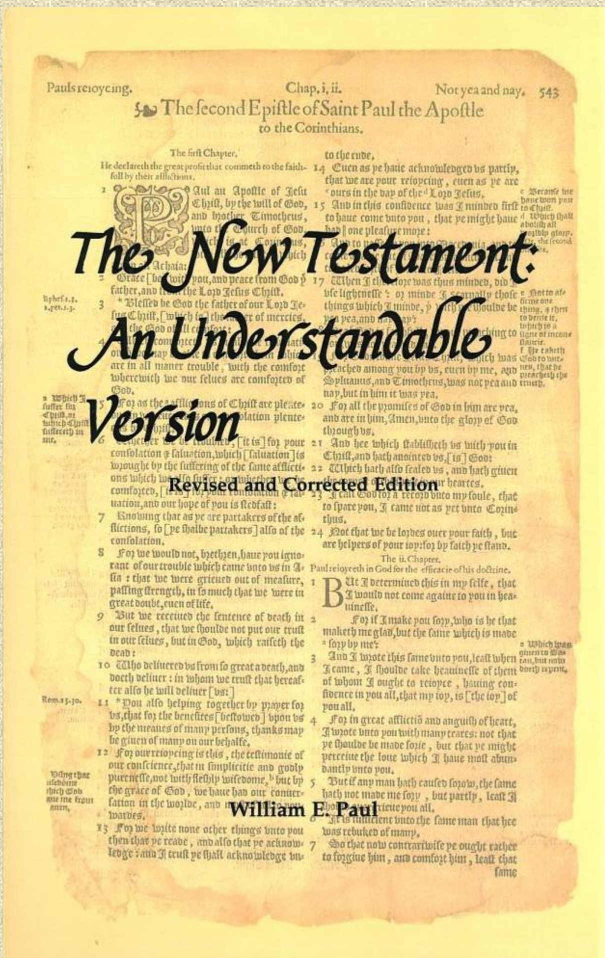
The New Testament: An Understandable Version (Ed. 3)

Seattle: Impact Publications, USA

William E. Paul



and the Word was [what] **God** [was]



JOHN

1 CHAPTER ONE

1) The Word [already] **existed in the beginning** [of time]. [Note: This is a reference to the preexistence of Jesus. See verse 14]. **And the Word was with God and the Word was** [what] **God** [was]. **2) This Word existed with God from the beginning** [of time].

3) Everything came into being through this Word, and apart from Him not a single thing came into being. 4) Life existed in Him; and that Life [was what] **enlightened mankind** [spiritually]. **5) And** [His] **light continued to shine,** [even] **in the darkness** [of the world], **and that darkness did not overcome Him** [or, did not fully understand Him].

6) There was a man sent from God whose name was John [the Immerser]. **7) He came to be a witness, so that he might testify concerning that Light, so that all people would believe** [in Jesus] **through him** [i.e., through his testimony. See Acts 19:4]. **8) He himself was not that Light, but came** [only] **to testify concerning that Light. 9)** [Now] **the true Light, who enlightens all mankind, was** [indeed] **coming into the world** [i.e., to earth]. **10)** [Actually] **He was in the world** [already], **for the world came into being through Him, but the world did not acknowledge Him. 11)** [Then] **He came to His own** [world, while on earth], **but His own** [people, the Israelites] **did not welcome Him. 12) But He gave all those who did welcome Him the opportunity of becoming children of God by believing in His name** [i.e., as the Messiah]. **13)** [Such people] **were born of God, not of blood ties** [i.e., from physical descendants], **nor of the will of the flesh** [i.e., merely from a sexual desire], **nor of the will of man** [i.e., from a husband's desire for offspring].

14) [Eventually] **this Word became a human being and lived among us** [Note: The word "lived" here refers to pitching a temporary tent]. (**And we saw His splendor; such splendor as belongs to the Father's only Son), full of God's favor and truth.**

http://ncbible.info/MoodRes/Transmission/AUVcompleteEdition11-V3.pdf

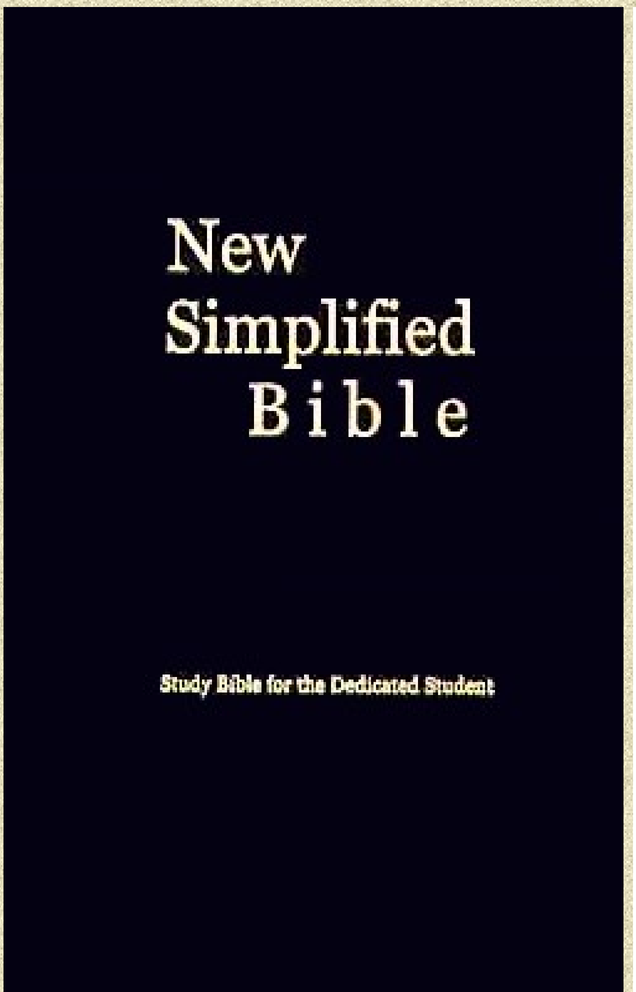
2005

The New Simplified Bible

Cañon City, CO, USA

James Madsen

and the Word was like God (God-like)



GOOD NEWS ACCORDING TO JOHN

(Writer: Apostle John, means Jehovah Has Shown Favor) (98 C.E.) (Near Ephesus) (92% of this Gospel is new information not contained in the other three Gospels) (Tetragrammaton: YHWH is sometimes translated Jehovah, Yahweh, or LORD depending on translator's theology)

Chapter 1

1 In the beginning was the Word, and the Word was with God, and the Word was like God (God-like) (Strong's G2316).
2 The same was in the beginning with God.
3 All things were made through him and without him not one thing was made.
4 He lived and his life gives light to all people.
5 His light shines through darkness and it cannot be extinguished.
6 God sent a man named John. (Malachi 3:1)
7 He came to tell (witness) (testify) about the light and help people have faith.
8 Not being the light he came to give a witness of it.
9 The true light, which gives light to every man, came into the world. (Isaiah 49:6)
10 The world was made through him. He was in the world and the world did not recognize him.
11 He came to his own. They did not receive him!
12 He gave the right to become children of God to all who received him. Even to those who believe in his name.
13 They were born from God. It was not from blood, or the will of the flesh, or the will of man.
14 The Word [Jesus] became flesh (a human being) and lived with us. We saw the glory of the only begotten son from the Father. He was full of loving-kindness and truth.
15 John spoke about him and declared: He is the one I said would come after me. He is greater than I am because he lived before me."
16 Out of the fullness of his undeserved kindness he gives us one blessing after another.
17 The law came through Moses. Loving-kindness and truth came through Jesus Christ.
18 No man has ever seen God. The only begotten God-like one (G2316) who is closest to the Father (in the

http://jw-archive.wikispaces.com/file/view/New+Simplified+Bible_JEHOVAH+New+Testament.pdf

https://pl.scribd.com/document/120728144/JEHOVAH-New-Testament-New-Simplified-Bible

125

2005

הברית החדשה = *HaBrit HaChadasha* (Ed. 4)

(revised translation of Salkinson-Ginsburg)

Aaron Zelig Gabe

and he, the Word, was a god

והוא הדבר היה אלהים

הברית החדשה

העתקה חדשה מלשון יון ללשון עברית

מאת

יצחק זאלקינסאָן ז״ל

מאת

כ׳ דוד גינצבורג ז״ל

על ידי הברת מוציאי לאור תורת יהוה התמימה

והושלם כפי הנוסח המקובל

מאת

דר. אהרן־זעליג גאבע

Sun 9th Jan, 2005

http://www.bibles.org.uk/

הַבְּשׂוֹרָה הַטּוֹבָה עַל־פִּי
יוֹחָנָן

א בְּרֵאשִׁית הָיָה הַדָּבָר וְהַדָּבָר הָיָה אֶת־הָאֱלֹהִים וְהוּא הַדָּבָר הָיָה
2, 3 אֱלֹהִים׃ הוּא הָיָה מֵרֹאשׁ אֶת־הָאֱלֹהִים׃ כָּל־הַמַּעֲשִׂים נִהְיוּ עַל־יָדוֹ
4 וְאֵין דָּבָר אֲשֶׁר נַעֲשָׂה מִבַּלְעָדָיו׃ בּוֹ נִמְצָא חַיִּים וְהַחַיִּים הֵם אוֹר
5, 6 הָאָדָם׃ וְהָאוֹר זֹרֵחַ בַּחֹשֶׁךְ וְהַחֹשֶׁךְ לֹא יְכִילֶנּוּ׃ אִישׁ הָיָה בָאָרֶץ
7 יוֹחָנָן שְׁמוֹ אֲשֶׁר שְׁלָחוֹ אֱלֹהִים׃ הוּא בָא לְעֵדוּת לְהָעִיד עַל־הָאוֹר
8 לְמַעַן יַאֲמִינוּ כֻלָּם עַל־יָדוֹ׃ וְלֹא הוּא הָיָה הָאוֹר כִּי אִם־בָּא
9 לְהָעִיד עַל־הָאוֹר הַהוּא׃ הוּא אוֹר אֱמֶת אֲשֶׁר בָּא לָעוֹלָם לְהָאִיר
10 לְכָל־אָדָם׃ הוּא הָיָה בָעוֹלָם וְהָעוֹלָם נִהְיָה עַל־יָדוֹ וְהָעוֹלָם אֹתוֹ לֹא
11, 12 יָדָע׃ הוּא בָא אֶל־עַמּוֹ שֶׁלּוֹ וְעַמּוֹ שֶׁלּוֹ לֹא הֶחֱזִיקוּ־בוֹ׃ וְאֵלֶּה אֲשֶׁר
הֶחֱזִיקוּ־בוֹ נָתַן־כֹּחַ בְּיָדָם לִהְיוֹת בָּנִים לֵאלֹהִים הֲלֹא הֵם הַמַּאֲמִינִים
13 בִּשְׁמוֹ׃ אֲשֶׁר לֵדָתָם לֹא מִדָּם וְלֹא מִתַּאֲוַת בָּשָׂר וְלֹא מֵרוּחַ גָּבֶר כִּי
14 אִם־מֵאֱלֹהִים׃ וְהַדָּבָר לָבַשׁ בָּשָׂר וַיִּשְׁכֹּן בְּתוֹכֵנוּ וְאֶת־כְּבוֹדוֹ רָאִינוּ
15 כִּכְבוֹד בֵּן יָחִיד לְאָבִיו מָלֵא חֶסֶד וֶאֱמֶת׃ וְיוֹחָנָן הֵעִיד עָלָיו וַיִּקְרָא
לֵאמֹר זֶה הוּא אֲשֶׁר אָמַרְתִּי עָלָיו כִּי הוּא בָא אַחֲרַי וְהִנֵּה הוּא
16 לְפָנַי כִּי רִאשׁוֹן־לִי הָיָה׃ כִּי מִמְּלֹאוֹ נָשָׂאנוּ כֻלָּנוּ חֶסֶד עַל־חָסֶד׃
17 כִּי הַתּוֹרָה נְתוּנָה בְּיַד־מֹשֶׁה וְחֶסֶד וֶאֱמֶת מִמְּקוֹר יֵשׁוּעַ הַמָּשִׁיחַ
18 יָצָאוּ׃ אֶת הָאֱלֹהִים לֹא־רָאָה אָדָם מֵעוֹלָם וְהַבֵּן הַיָּחִיד בְּחֵיק הָאָב
19 הוּא הִגִּיד תְּכוּנָתוֹ׃ וְזֹאת עֵדוּת יוֹחָנָן בִּשְׁלֹחַ הַיְּהוּדִים כֹּהֲנִים וּלְוִיִּם
20 מִירוּשָׁלַיִם לִשְׁאֹל אֹתוֹ מִי הוּא׃ וְהוּא הוֹדָה וְלֹא כִחֵד כִּי הִגִּיד
21 לֵאמֹר אָנֹכִי אֵינֶנִּי הַמָּשִׁיחַ׃ וַיִּשְׁאֲלוּ אֹתוֹ מִי אֵפוֹא אָתָּה הַאַתָּה
22 אֵלִיָּהוּ וַיֹּאמֶר אֵינֶנִּי אֵלִיָּהוּ הַאִם הַנָּבִיא אַתָּה וַיַּעַן לֹא׃ וַיֹּאמְרוּ
אֵלָיו וּמִי אֵפוֹא אַתָּה כִּי עָלֵינוּ לְהָשִׁיב דָּבָר אֶת־שֹׁלְחֵינוּ מַה־תֹּאמַר
23 עַל־נַפְשֶׁךָ׃ וַיֹּאמַר אָנֹכִי קוֹל קוֹרֵא בַּמִּדְבָּר פַּנּוּ דֶּרֶךְ יְהוָה כַּאֲשֶׁר

http://www.nazarenemedia.net/uploads/8/1/0/5/8105580/brit_chadasha_in_ivrit.pdf

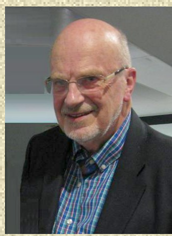
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2005

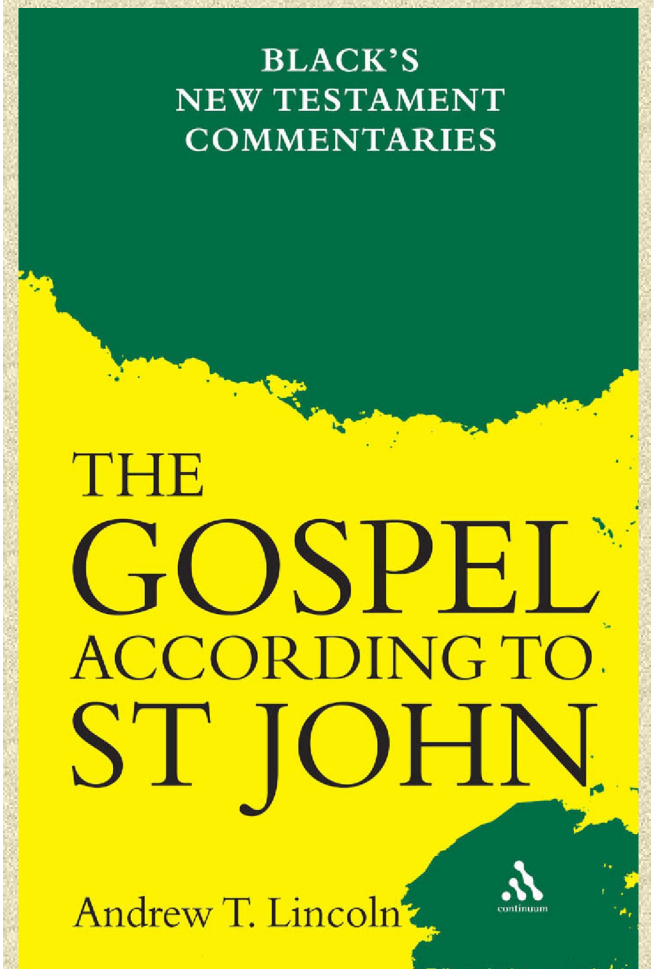
Black's New Testament Commentaries: The Gospel According to St John

London-New York: Hendrickson Publishers & Continuum

Andrew T. Lincoln



and what God was, the Word was



TRANSLATION AND COMMENTARY

A. THE PROLOGUE 1.1–18

(1) In the beginning was the Word, and the Word was at God's side, and what God was, the Word was. (2) This one was in the beginning at God's side. (3) All things came into being through him, and not one thing that has come into being came into being without him.[1] (4) In him was life, and the life was the light of humans; (5) and the light shines in the darkness, and the darkness did not overcome it.

(6) There was a man sent from God, whose name was John; (7) he came for the sake of witness, in order that he might testify about the light, so that all might believe through him. (8) He was not himself the light, but came in order that he might testify about the light. (9) The true light that enlightens every person was coming into the world. (10) He was in the world, and the world came into being through him, and the world did not know him. (11) He came to what was his own, and his own people did not receive him. (12) But to whoever received him, he gave authority to become children of God, that is, to those who believed in his name, (13) who were born neither of bloods nor of the will of the flesh nor of the will of the male but of God.

(14) And the Word became flesh and dwelt among us, and we saw his glory, glory as of an only son of a father, full of grace and truth. (15) John testifies about him and cried out, saying, 'This was he of whom I said, "He who comes after me has become

[1] The earliest manuscripts contain no punctuation. There is a division, however, among some other manuscripts over where the sentences should be punctuated. The major alternative would provide the translation 'and without him not one thing came into being. What has come into being in him was life . . .' This has the stronger support, but there are very good grounds for preferring the punctuation reflected in the translation above. The repetition in depicting the Word's relation to creation corresponds to the preceding repetition in depicting the Word's relation to God, and 'in him was life' corresponds to the narrative's later claims about the relation between Jesus and life.

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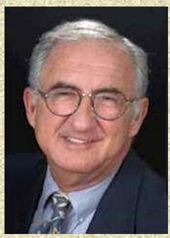
https://books.google.pl/books?id=eYmxAwAAQBAJ

2005

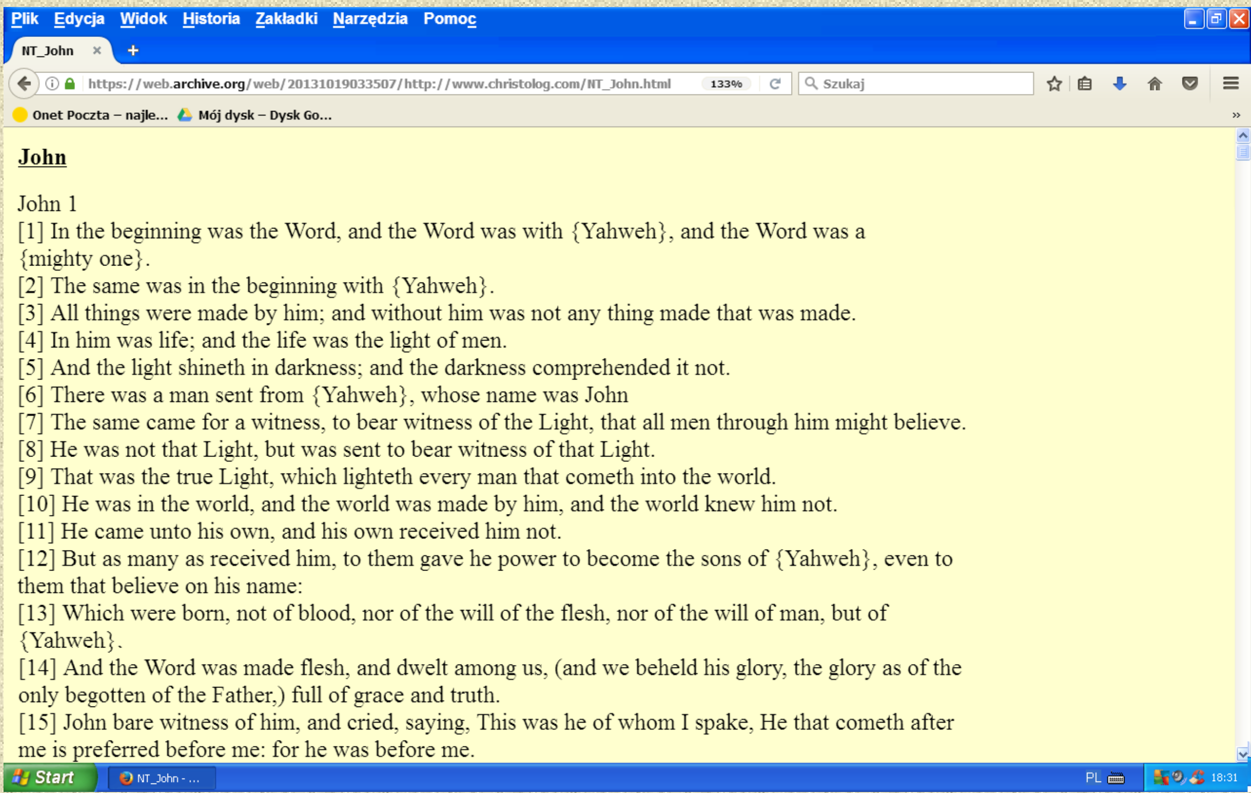
Christolog Bible King James Version: Corrected Edition

html

Richard P. Carroll



and the Word was a {mighty one}



Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

NT_John

https://web.archive.org/web/20131019033507/http://www.christolog.com/NT_John.html

John

John 1
[1] In the beginning was the Word, and the Word was with {Yahweh}, and the Word was a {mighty one}.
[2] The same was in the beginning with {Yahweh}.
[3] All things were made by him; and without him was not any thing made that was made.
[4] In him was life; and the life was the light of men.
[5] And the light shineth in darkness; and the darkness comprehended it not.
[6] There was a man sent from {Yahweh}, whose name was John
[7] The same came for a witness, to bear witness of the Light, that all men through him might believe.
[8] He was not that Light, but was sent to bear witness of that Light.
[9] That was the true Light, which lighteth every man that cometh into the world.
[10] He was in the world, and the world was made by him, and the world knew him not.
[11] He came unto his own, and his own received him not.
[12] But as many as received him, to them gave he power to become the sons of {Yahweh}, even to them that believe on his name:
[13] Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of {Yahweh}.
[14] And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
[15] John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

https://web.archive.org/web/20131019033507/http://www.christolog.com/NT_John.html

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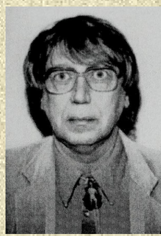
2005

The Compact Fully Translated Bible (vol. 2)

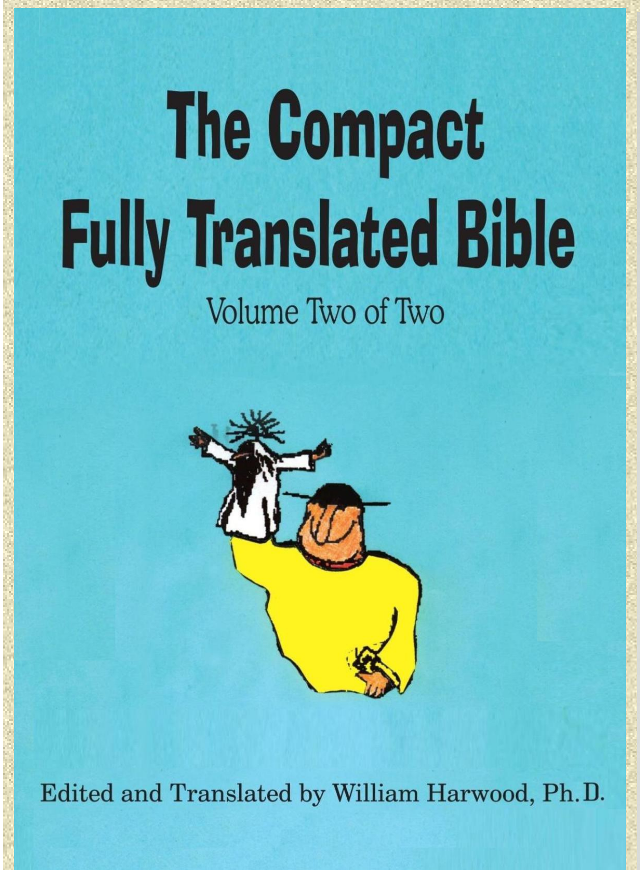
(Amos-Revelation)

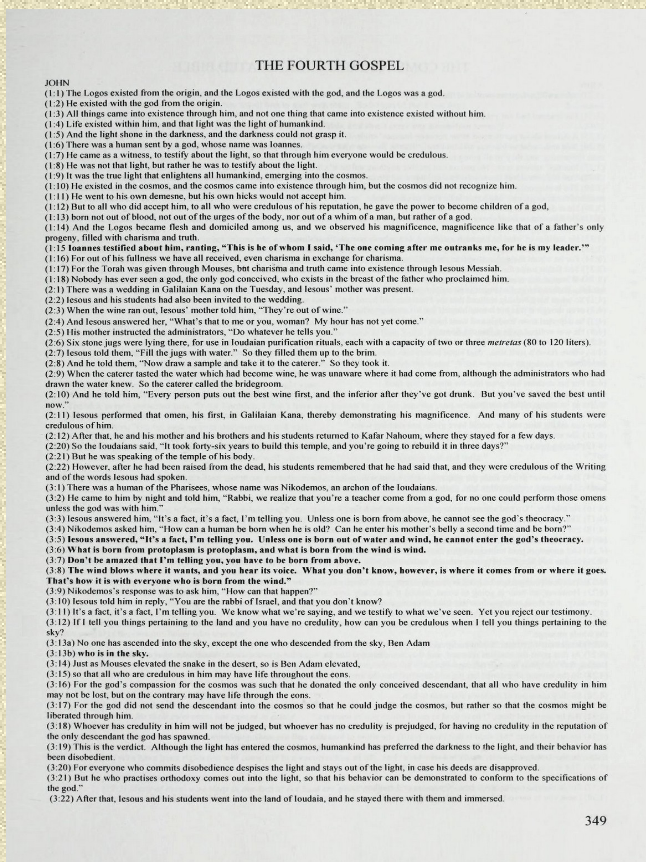
Bloomington: AuthorHouse, USA

William R. Harwood



and the Logos was a god





THE FOURTH GOSPEL

JOHN

(1:1) The Logos existed from the origin, and the Logos existed with the god, and the Logos was a god.
(1:2) He existed with the god from the origin.
(1:3) All things came into existence through him, and not one thing that came into existence existed without him.
(1:4) Life existed within him, and that light was the light of humankind.
(1:5) And the light shone in the darkness, and the darkness could not grasp it.
(1:6) There was a human sent by a god, whose name was Ioannes.
(1:7) He came as a witness, to testify about the light, so that through him everyone would be credulous.
(1:8) He was not that light, but rather he was to testify about the light.
(1:9) It was the true light that enlightens all humankind, emerging into the cosmos.
(1:10) He existed in the cosmos, and the cosmos came into existence through him, but the cosmos did not recognize him.
(1:11) He went to his own demesne, but his own hicks would not accept him.
(1:12) But to all who did accept him, to all who were credulous of his reputation, he gave the power to become children of a god,
(1:13) born not out of blood, not out of the urges of the body, nor out of a whim of a man, but rather of a god.
(1:14) And the Logos became flesh and domiciled among us, and we observed his magnificence, magnificence like that of a father's only progeny, filled with charisma and truth.
(1:15 **Ioannes testified about him, ranting, "This is he of whom I said, 'The one coming after me outranks me, for he is my leader.'"**
(1:16) For out of his fullness we have all received, even charisma in exchange for charisma.
(1:17) For the Torah was given through Mouses, but charisma and truth came into existence through Iesous Messiah.
(1:18) Nobody has ever seen a god, the only god conceived, who exists in the breast of the father who proclaimed him.
(2:1) There was a wedding in Galilaian Kana on the Tuesday, and Iesous' mother was present.
(2:2) Iesous and his students had also been invited to the wedding.
(2:3) When the wine ran out, Iesous' mother told him, "They're out of wine."
(2:4) And Iesous answered her, "What's that to me or you, woman? My hour has not yet come."
(2:5) His mother instructed the administrators, "Do whatever he tells you."
(2:6) Six stone jugs were lying there, for use in Ioudaian purification rituals, each with a capacity of two or three *metretas* (80 to 120 liters).
(2:7) Iesous told them, "Fill the jugs with water." So they filled them up to the brim.
(2:8) And he told them, "Now draw a sample and take it to the caterer." So they took it.
(2:9) When the caterer tasted the water which had become wine, he was unaware where it had come from, although the administrators who had drawn the water knew. So the caterer called the bridegroom.
(2:10) And he told him, "Every person puts out the best wine first, and the inferior after they've got drunk. But you've saved the best until now."
(2:11) Iesous performed that omen, his first, in Galilaian Kana, thereby demonstrating his magnificence. And many of his students were credulous of him.
(2:12) After that, he and his mother and his brothers and his students returned to Kafar Nahoum, where they stayed for a few days.
(2:20) So the Ioudaians said, "It took forty-six years to build this temple, and you're going to rebuild it in three days?"
(2:21) But he was speaking of the temple of his body.
(2:22) However, after he had been raised from the dead, his students remembered that he had said that, and they were credulous of the Writing and of the words Iesous had spoken.
(3:1) There was a human of the Pharisees, whose name was Nikodemos, an archon of the Ioudaians.
(3:2) He came to him by night and told him, "Rabbi, we realize that you're a teacher come from a god, for no one could perform those omens unless the god was with him."
(3:3) Iesous answered him, "It's a fact, it's a fact, I'm telling you. Unless one is born from above, he cannot see the god's theocracy."
(3:4) Nikodemos asked him, "How can a human be born when he is old? Can he enter his mother's belly a second time and be born?"
(3:5) **Iesous answered, "It's a fact, I'm telling you. Unless one is born out of water and wind, he cannot enter the god's theocracy.**
(3:6) **What is born from protoplasm is protoplasm, and what is born from the wind is wind.**
(3:7) **Don't be amazed that I'm telling you, you have to be born from above.**
(3:8) **The wind blows where it wants, and you hear its voice. What you don't know, however, is where it comes from or where it goes. That's how it is with everyone who is born from the wind."**
(3:9) Nikodemos's response was to ask him, "How can that happen?"
(3:10) Iesous told him in reply, "You are the rabbi of Israel, and that you don't know?
(3:11) It's a fact, it's a fact, I'm telling you. We know what we're saying, and we testify to what we've seen. Yet you reject our testimony.
(3:12) If I tell you things pertaining to the land and you have no credulity, how can you be credulous when I tell you things pertaining to the sky?
(3:13a) No one has ascended into the sky, except the one who descended from the sky, Ben Adam
(3:13b) **who is in the sky.**
(3:14) Just as Mouses elevated the snake in the desert, so is Ben Adam elevated,
(3:15) so that all who are credulous in him may have life throughout the eons.
(3:16) For the god's compassion for the cosmos was such that he donated the only conceived descendant, that all who have credulity in him may not be lost, but on the contrary may have life through the eons.
(3:17) For the god did not send the descendant into the cosmos so that he could judge the cosmos, but rather so that the cosmos might be liberated through him.
(3:18) Whoever has credulity in him will not be judged, but whoever has no credulity is prejudged, for having no credulity in the reputation of the only descendant the god has spawned.
(3:19) This is the verdict. Although the light has entered the cosmos, humankind has preferred the darkness to the light, and their behavior has been disobedient.
(3:20) For everyone who commits disobedience despises the light and stays out of the light, in case his deeds are disapproved.
(3:21) But he who practises orthodoxy comes out into the light, so that his behavior can be demonstrated to conform to the specifications of the god."
(3:22) After that, Iesous and his students went into the land of Ioudaia, and he stayed there with them and immersed.

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https://archive.org/details/compactfullytran00will

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CATHOLIC

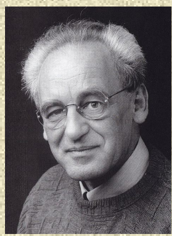
2005

SPANISH

Comentario al Evangelio de Juan

Estella (Navarra): Editorial Verbo Divino

Sjef van Tilborg



and a God was the word

y *un* Dios era la palabra



Estrofa 1: En el principio, junto a Dios

1. *En el principio* era la palabra
   y la palabra estaba junto a Dios,
   y *un* Dios era la palabra.
2. Estaba *en el principio* junto a Dios.

Estrofa 2: El primer día de la creación

3. Todo ha llegado a ser a través de la palabra
   y sin ella no ha llegado a ser nada.
   Lo que ha llegado a ser
4. en ella era vida.
   Y la vida era la luz del hombre.
5. Y la luz brilla en la tiniebla.
   Y la tiniebla no la ha sometido.

Estrofa 3: Juan como testigo celestial de la luz

6. Y llego a ser un hombre,
   que había sido enviado por Dios;
   su nombre es Juan.
7. Él vino como testigo,
   para dar testimonio de la luz,
   para que todos lleguen a creer.
8. Éste no era la luz,
   sino que tenía que dar testimonio de la luz.

Estrofa 4: La aparición de la luz

9. La verdadera luz era
   la que ilumina a todo hombre
   cuando viene al mundo.
10. Estaba en el mundo
    y el mundo llegó a ser por medio de ella,
    y el mundo no la ha reconocido.

Estrofa 5: Acoger y no acoger la luz

11. A los suyos ha venido
    y los suyos no lo han acogido.
12. A aquellos que lo han acogido,
    a ellos les dio la capacidad de llegar a ser hijos de Dios,
    a ellos que creen en su nombre.
13. El que (la que, los que) no de la sangre
    de un varón y de una mujer,
    no de la voluntad de la carne,
    ni de la voluntad de un varón,
    sino de Dios ha (han) nacido.

Estrofa 6: La encarnación

14. Y la palabra ha llegado a ser carne,
    y ha habitado entre nosotros,
    y hemos visto su gloria.
    Una gloria que recibe *un unigénito del Padre*,
    lleno gracia y de verdad.

In this book individual verses are on pp. 16-27

http://www.verbodivino.es/hojear/3471/comentario-al-evangelio-de-juan---pdf.pdf

130

IN WORK

2006

The Holy New Covenant

(New Testament) as amended from J. W. Etheridge's translation from the Peshito Syriac, along with the ancient placements of the definite and indefinite articles as indicated in the Greek and Coptic manuscripts.

Victory Version Translation

Truth and Light Ministries, Inc., Canada

Clifford R. Besson (Ed.)



and a superior one was that Expression

The Holy

New Covenant

(New Testament) as amended from J. W. Etheridge's translation from the Peshito Syriac, along with the ancient placements of the definite and indefinite articles as indicated in the Greek and Coptic manuscripts.

Victory Version Translation
by Clifford Besson

Truth and Light Ministries, Inc.

The Good News
According to Saint John
Victory Version, a Literal Translation

1. 1 In a beginning was the Expression[1], and the Expression was with the Superior One[2], and a superior one[3] was that Ex-pression. 2 This was in a be-ginning with the Superior One. 3 All things through him[4] came into being, and without him

---

[1] **1:1** Why is Word singular as in the Authorized Version (AV)? As a picture or photograph speaks like a thousand words, so this wonderful Being that was with the Superior One before our world was made, speaks volumes as to what the Superior is really like. So we therefore believe this particular word of Expression is the best one to truly express this, for Jesus is the best Expression of the Superior's One love for mankind.

See our Appendix article for the Numerical Significance of Words for this word of Expression. See also Prov. 8:22ff, Mk. 12:36; and Jn. 1:15.

[2] **1:1** The Aramaic word in the text is 'alähä and the word is pronounced Alaha (G. M. Lamsa, Holy Bible from the Ancient Eastern Text (San Fransisco: 1961), p. xix). It means Great One or rather Greater One than the speaker or writer, as in Eph. 1:17, therefore Superior One or Superior should be the most appropriate word.

We do not use the regular word God because people do not really know the real meaning of this word any more.

See our Appendix as above.

[3] **1:1** The Greek has no definite article for the word usually translated as god or God. See Acts 28:6. In the Greek, at the time of the first disciples of Jesus, there was no such thing as lower case and higher case letters as now. So the writers generally put the definite article before the names of people to show this word was referring to a certain person as can be seen in the begats of Mt. 1. For other words like god, a definite article before it, meant the God but the translators have capitalized the first letter of this word, to show that in the Greek there is a definite article before it. But do they tell you that? We therefore have to make things very clear and show honestly what the early Greek translators thought this really meant, that this Expression (capitalized

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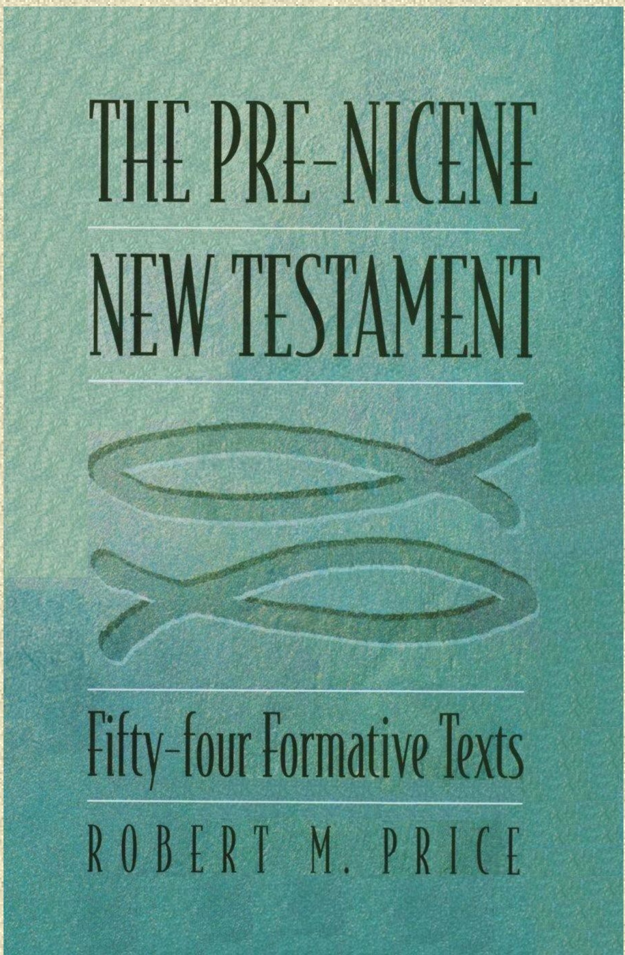
131

2006

The Pre-Nicene New Testament:
Fifty-four Formative Texts (Ed. 1)
Salt Lake City: Signature Books, USA
Robert M. Price



and the Word was a God



succession of new imams or manifestations of the Christ, parallel to the True Prophet doctrine of the Ebionites (Preaching of Peter). The gospel writer seems to seek to enhance his own authority as the implied Paraclete, the one who will bring to light the "forgotten" and not-yet-revealed advanced teaching which Jesus did not provide during his earthly lifetime (18:20). Who would this have been? Given the lateness of the book, we certainly cannot rule out Montanus himself. But then, in view of the blatant Marcionism of the gospel, Paul may be intended. Huller makes Paul the author of the gospel in its original form, and it might have been Marcion or some anonymous Marcionite who wanted to make Paul the predicted Paraclete, just as Matthew 5:19 makes Paul the least in the kingdom of heaven and Acts makes him Simon the Magician.

1

[1]In the beginning
there was the Word,
and the Word stood before God,
and the Word was a God.
[2]This one was there in the beginning with God.
[3]All came about through him,
and apart from him, not one thing came about.
What came about [4]in him was life,
and the life was the light of mankind;
[5]and the light shines in the darkness,
and the darkness did not understand it.

[6]There appeared a man, sent from God, named John. [7]This one came for a witness, to witness concerning the light so all might believe through him. [8]Not that he was that light, but that he might witness concerning the light.

[9]It was the light of truth,
which illuminates every human being,
coming into the world.
[10]He was in the world,
and the world came about through him,
and the world did not recognize him.
[11]To his own creations he came,

2006

Coptic Gospel of John 1:1-18
with Interlinear and English Translation

PDF

USA

Solomon Landers

interlinear translation:
and was a god is the Word

target translation:
and the Word was a divine being

Coptic Gospel of John 1:1-18 with Interlinear and English Translation

1. ϨN TЄϨOYЄITЄ
In the beginning

NЄϤϢOOΠ NϬI ΠϢAXЄ
he was existing, namely the Word

AYΩ ΠϢAXЄ NЄϤϢOOΠ
and the Word he was existing

NNAϨPM ΠNOYTЄ
in the presence of the God

AYΩ NЄYNOYTЄ ΠЄ ΠϢAXЄ.
and was a god is the Word

2. ΠAI ϨN TЄϨOYЄITЄ NЄϤϢOOΠ ϨATM ΠNOYTЄ.
This one in the beginning he was existing with the God

3. NTAΠTHPϤ [NKA NIM] ϢΩΠЄ [AYϢΩΠЄ]
Did everything come into being

ЄBOλ ϨI TOOTϤ AYΩ AXNTϤ MΠЄ λAAY ϢΩΠЄ.
forth through him and without him did not anything come into being.

ΠЄNTAϤϢΩΠЄ
That which came into being

4. ϨPAI NϨHTϤ ΠЄ ΠΩNϨ.
in him was the life.

A Contemporary English Translation of the Coptic Text

The Gospel of John, Chapter One

1 In the beginning the Word existed. The Word existed in the presence of God, and the Word was a divine being. 2 This one existed in the beginning with God. 3 All things came into existence through him; without him nothing that exists came to be. What came to be 4 through him was life, the life that is the light of mankind. 5 The light shines in the darkness, and the darkness cannot overtake it.

6.There came a man who was sent out by God, his name was John. 7 This one came to bear witness, to bear witness about the light, so that everyone may actively believe through him.. 8 He was not the light, but his purpose was to bear witness about the light.

9 The real light which gives light to everyone was about to come into the world. 10 He was in the world, the world which came into existence through him, but the world did not know him.

11 He came to those who were his own, yet those who were his own did not receive him. 12 But he gave authority to become children of God to those who did receive him, to those actively believing in his name. 13 The origin of these was not flesh and blood, nor human will; they were begotten from God.

14 He was made flesh and lived with us. We saw his dignity, the dignity possessed by a Father's only son; he was filled with divine loving-kindness and truth. 15 John bore witness about him, calling out and declaring, "This was the one concerning whom I said, 'He who comes behind me has come to be ahead of me, because he existed prior to me.'" 16 From his fullness we all received life and divine loving-kindness upon divine loving-kindness. 17 The Law was given through Moses, but the divine loving-kindness and the truth came to be through Jesus, the Christ. 18 No one has ever seen God at any time. The divine being, the only Son who is in the bosom of his father, is the one who has revealed him.

Notes:
Verse 1: Literally, "and the Word was a god." Alternatively, "and the Word was divine."

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2007

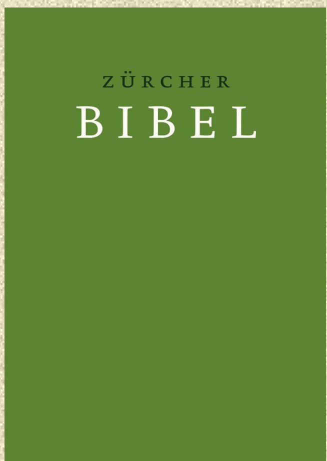
Zürcher Bibel (Ed. rev.)

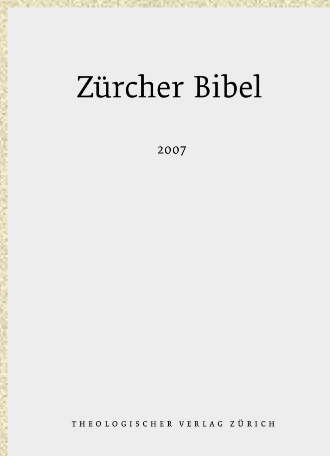
Zürich: Theologischer Verlag

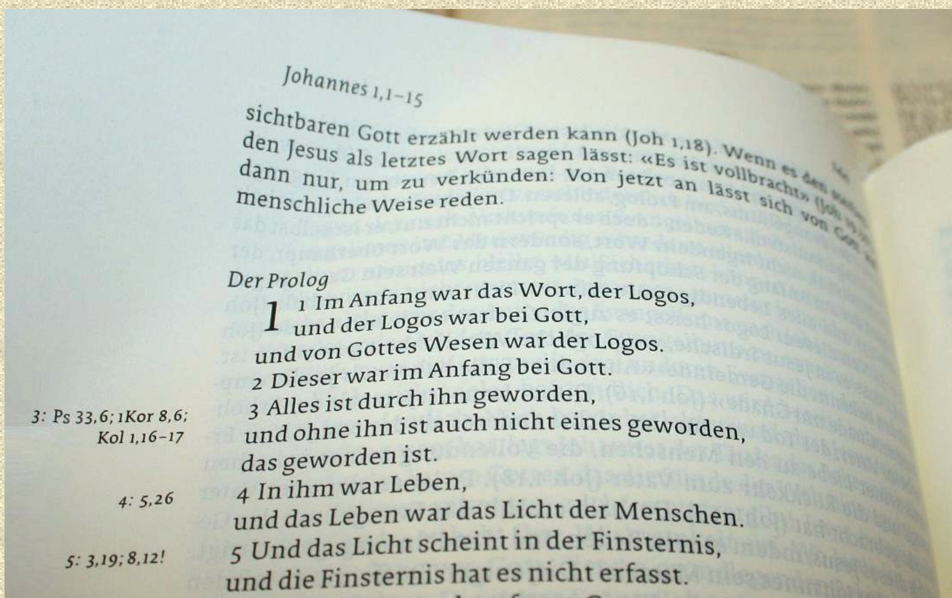
**Michael Weinrich – Rainer Albertz – Georg Plasger –
Jochen Denker – Magdalene L. Frettlöh – Klaus Haacker –
Holger Domas – Ilka Werner – Karl Friedrich Ulrichs**

and of divine nature was the Logos

und von Gottes Wesen war der Logos







electronic version:

https://www.die-bibel.de/bibeln/online-bibeln/zuercher-bibel/bibeltext/bibel/text/lesen/stelle/53/10001/19999/

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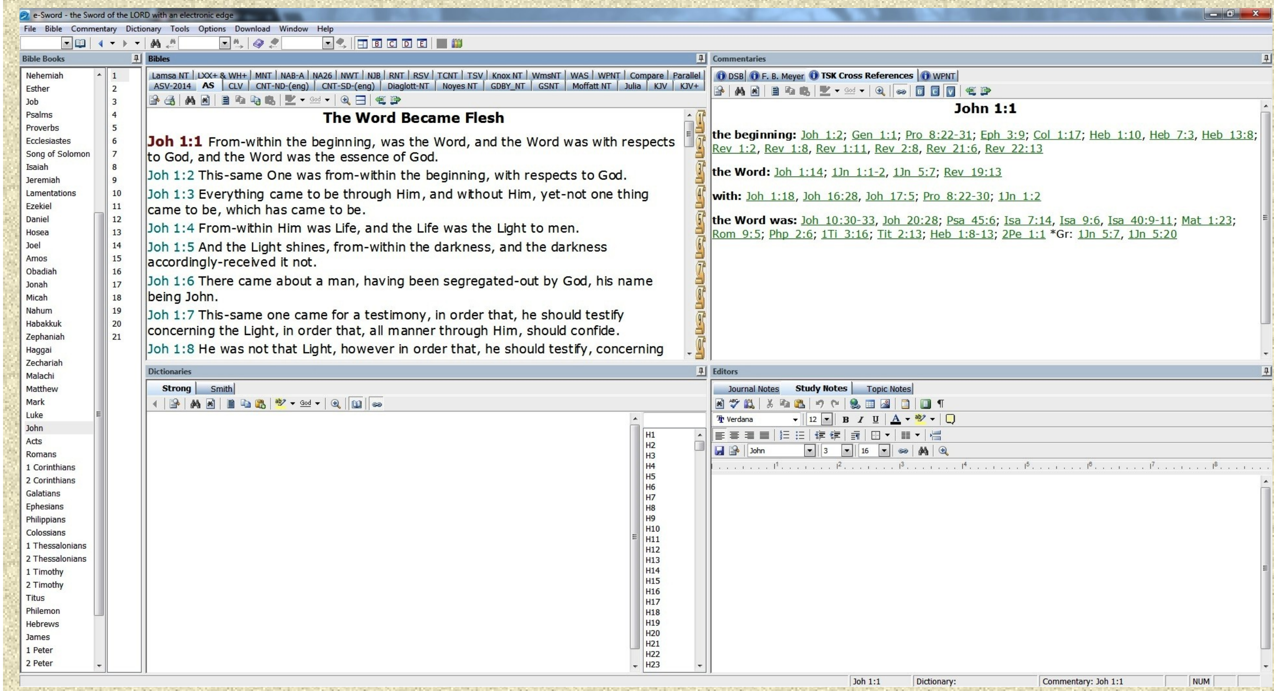
2007

Awful Scroll: The Straight New Testament

html / e-sword

Emery Szasz

and the Word was the essence of God



http://awfulscroll.50webs.com/index.htm

2007

PORTUGUESE

Bíblia Aberta

html (yet not finished)

a team translators

and the Word was of the quality of God

e a Palavra era da qualidade de Deus



Bíblia Aberta/João/I

< Bíblia Aberta | João

← Lucas, capítulo XXIV — ***João* - Capítulo I** por Vários — Capítulo II →

Índice

Esta página também faz parte do Projeto Bíblia Aberta.

A Palavra, o Filho de Deus

[1]No princípio, havia a Palavra [1]; e a Palavra estava com Deus, e a Palavra era da qualidade de Deus[2]. [2] Aquele que era a Palavra[3] estava no princípio com Deus. [3] Tudo foi criado por ele; e nada do que existe foi criado sem ele. [4] Nele estava a vida, e a vida era a luz dos seres humanos.

[5] A luz brilha na escuridão; e a escuridão não a dominou[4]. [6] Havia um homem enviado por Deus. O nome dele era João; [7] ele veio como testemunha para anunciar[5] a luz, para que todos cressem por meio dele. [8] Ele não era a luz, mas veio[6] para dar testemunho da luz. [9] A verdadeira luz, que ilumina a todo ser humano, estava vindo ao mundo. [10] Ele estava no mundo, e o mundo foi criado por ele;

https://pt.m.wikisource.org/wiki/Bíblia_Aberta/João/I

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2008

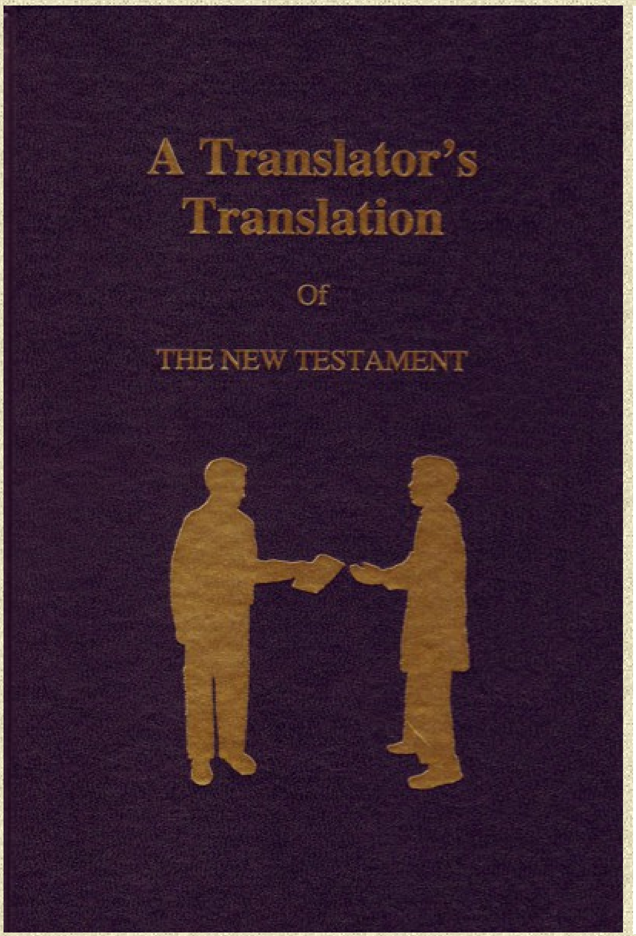
A Translator's Translation of the New Testament

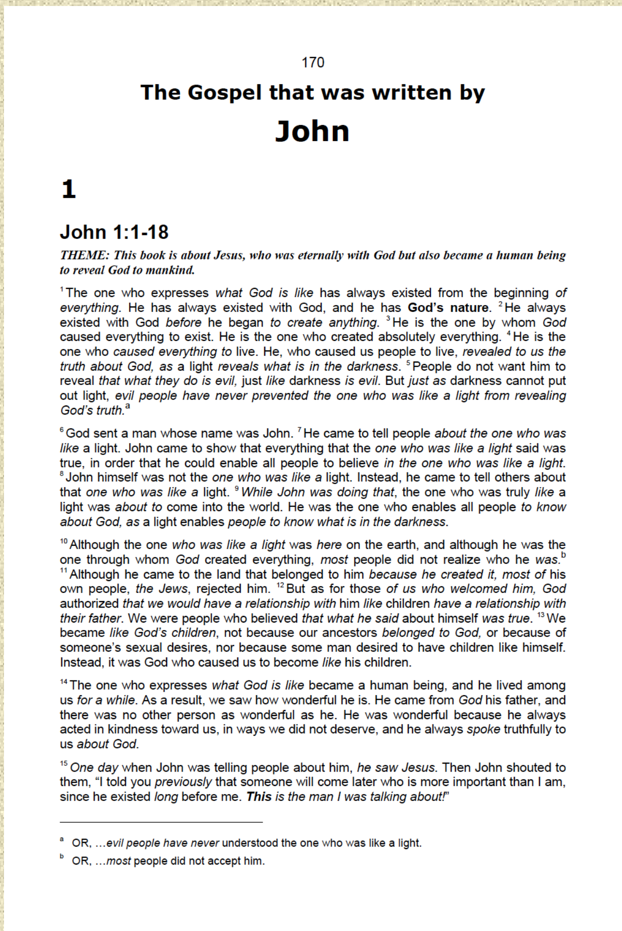
Ann Arbor, Michigan: Cummins Works, USA

Ellis W. Deibler, Jr.



and he has **God's nature**





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The Gospel that was written by

John

1

John 1:1-18

THEME: This book is about Jesus, who was eternally with God but also became a human being to reveal God to mankind.

[1] The one who expresses *what God is like* has always existed from the beginning *of everything*. He has always existed with God, and he has **God's nature**. [2] He always existed with God *before* he began *to create anything*. [3] He is the one by whom *God* caused everything to exist. He is the one who created absolutely everything. [4] He is the one who *caused everything to* live. He, who caused us people to live, *revealed to us the truth about God, as* a light *reveals what is in the darkness*. [5] People do not want him to reveal *that what they do is evil,* just *like* darkness *is evil*. But *just as* darkness cannot put out light, *evil people have never prevented the one who was like a light from revealing God's truth.*[a]

[6] God sent a man whose name was John. [7] He came to tell people *about the one who was like* a light. John came to show that everything that the *one who was like a light* said was true, in order that he could enable all people to believe *in the one who was like a light.* [8] John himself was not the *one who was like a* light. Instead, he came to tell others about that *one who was like a* light. [9] *While John was doing that*, the one who was truly *like* a light was *about to* come into the world. He was the one who enables all people *to know about God, as* a light enables *people to know what is in the darkness.*

[10] Although the one *who was like a light* was *here* on the earth, and although he was the one through whom *God* created everything, *most* people did not realize who he *was.*[b] [11] Although he came to the land that belonged to him *because he created it, most of* his own people, *the Jews*, rejected him. [12] But as for those *of us who welcomed him, God* authorized *that we would have a relationship with* him *like* children *have a relationship with their father*. We were people who believed *that what he said* about himself *was true*. [13] We became *like God's children*, not because our ancestors *belonged to God,* or because of someone's sexual desires, nor because some man desired to have children like himself. Instead, it was God who caused us to become *like* his children.

[14] The one who expresses *what God is like* became a human being, and he lived among us *for a while*. As a result, we saw how wonderful he is. He came from *God* his father, and there was no other person as wonderful as he. He was wonderful because he always acted in kindness toward us, in ways we did not deserve, and he always *spoke* truthfully to us *about God*.

[15] *One day* when John was telling people about him, *he saw Jesus*. Then John shouted to them, "I told you *previously* that someone will come later who is more important than I am, since he existed *long* before me. ***This** is the man I was talking about!*"

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[a] OR, …*evil people have never* understood the one who was like a light.

[b] OR, …*most* people did not accept him.

http://ebible.org/t4t/TranslatorsTranslation.pdf

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2008

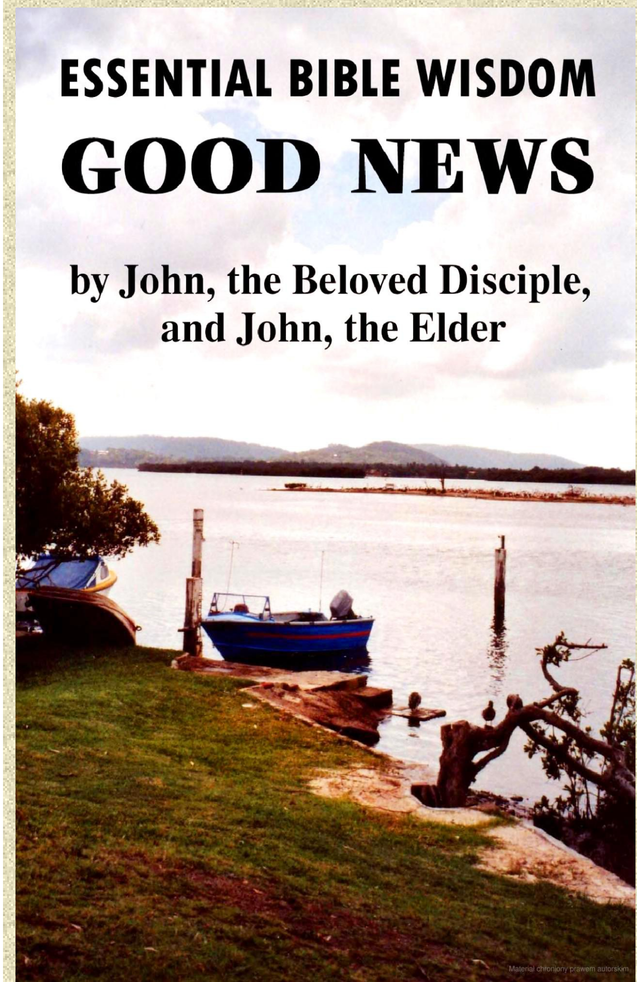
Good News by John, the Beloved Disciple and John, the Elder

Lulu Press, Inc., Australia

John H. Reid



Yet Wisdom was divine.



A Christian Hymn

"In the beginning was the Word, the Concept and Wisdom."
"And Wisdom was with God."
"Yet Wisdom was divine."
"She was present at the very beginning of Creation with God."
"Through Her, everything was created."
"Without Her, nothing at all would exist."
"Life came into existence through Her."
"And that Life became the Light of men."
"That Light shines bright in the darkness."
"And darkness can never overpower that Light."

There was a man sent from God, whose name was John, the Baptist. This man was sent as a witness, to tell people about the Light that was soon to come, so that all would believe in Him. John was not himself that Light, but came to give the news.

"That Light was the one True Light."
"The Light that enlightens all who enter the world."
"The Light came into the world."
"And the world knew it not."
"The Light illuminated His own home."
"Yet His own family neither recognized nor received Him."

But to those who welcomed Him into their minds and hearts, and who believed in Him, He gave the power, the authorization and the ability to become God's children. They are re-born and are no longer children of the flesh, children of a particular nation, sons and daughters born of human stock by the will of men and the desire of women, but children of God.

"God's Word, His Concept, His Wisdom took on human

7

https://books.google.pl/books?id=BBhvLMmhOVUC

2008

The Sylvanus Free Version of the New Testament

html (not finished)

Sylvain Hervé

and the Spokesman was Godlike



THE SYLVANUS FREE VERSION OF THE NEW TESTAMENT©

JOHN

CHAPTER ONE

BACK - GREEK - INTERLINEAR - TRANSCRIPTION - LITERAL - SYLVANUS

(... *) = Some manuscripts omit/add - [.. /..] = Manuscripts differ - {....} = Added - *Italic* = Plural.

--- 1 ---

[1]The Spokesman existed in the beginning, the Spokesman was Godward, and the Spokesman was Godlike; this one was Godward in the beginning. Everything came into existence through him, and nothing that has ever existed came into existence without him, not even one thing. Life was in him, and that life was mankind's light, and that light shines in darkness. Darkness though, didn't extinguish it. *(John 1:1-5)*

--- 6-8 will come shortly ---

[9]This was the true Light, the one that gives light to everyone born in the world. He was in the world, and that world got to exist through him, but it didn't get to know him; to those of his own he came, but they didn't welcome him. Moreover, as many as

https://web.archive.org/web/20080518082320/http://www.sylvanusbible.com/NT/04/0401F.htm

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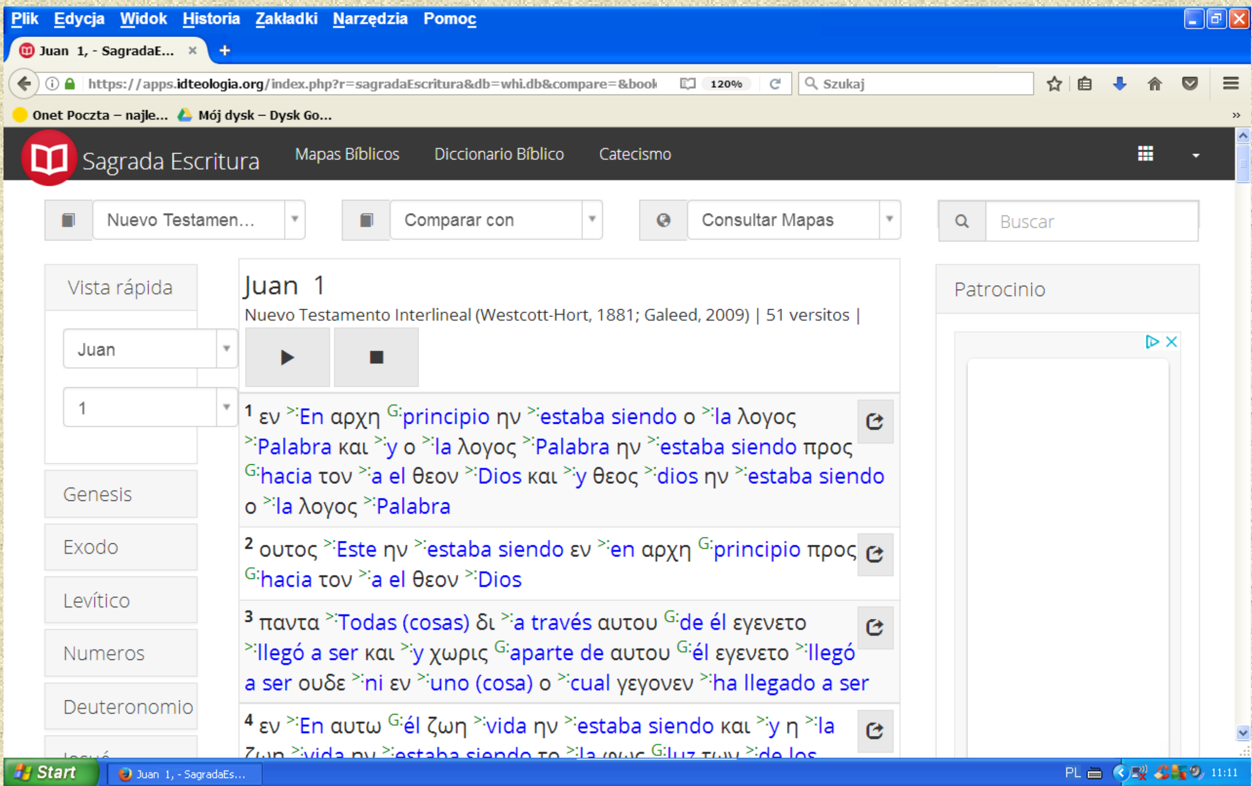
Nuevo Testamento Interlineal (Westcott-Hort, 1881; Galeed, 2009)

html

anonimous translator

και **and** θεος **god** ην **was** ο **the** λογος **Word**

και y θεος dios ην estaba siendo ο la λογος Palabra



https://apps.idteologia.org/index.php?r=sagradaEscritura&db=whi.db&compare=&book=43&chapter=1

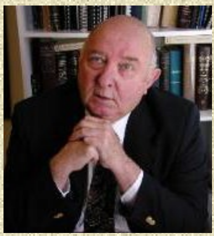
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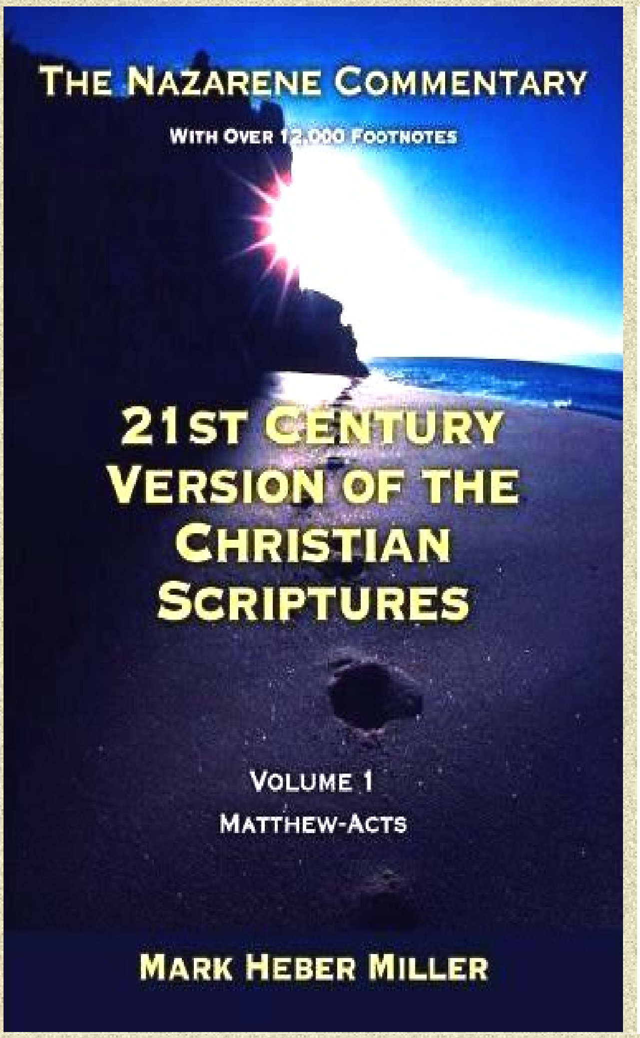
The Nazarene Commentary. 21st Century Version of the Christian (Vol. 1)

Bloomington: Xlibris Corporation, Australia

Mark H. Miller



and the Word was god-like



was god-like.[1] [JN1:2] This [god-like One][1] existed *in [the] beginning* [Genesis 1:1 LXX] with the Supreme Deity. [JN1:3] All things came into existence by the

---

word borrowed from the Hebrew Bible. The Greek here is *pros ton theon* and is identical to Exodus 4:16 [LXX] where Moses faces Yehowah to receive words to be related to Aaron, his Mouthpiece. The Greek *pros* is usually rendered "with" here but it also is translated "toward" as in one facing toward another to receive commandment or orders. If, as some people suppose, the Word was not a person but God's own Message, it is unlikely it would be described as *pros ton theon* (toward the Supreme Deity). Rather, it would be *apo* [from] or *ek* [out of] the Supreme Deity.

1 **God-like:** Or, divine, a god. KJV: God; GDSP: divine; MOF: divine. The Greek is *kai theos en ho logos*. This *theos* (god) is not the same as *ton theon* (the Supreme Deity) of the former phrase. The Greek, unlike English and other languages, only has the definite article (*ho* = the). When the article occurs it indicates a specific thing; when it is lacking (anarthrous) it means one of many or a type. Many view *theos* here as an adjective describing a quality of the Logos. More than a dozen translators have rendered this "a god" whereas another half dozen have used "divine." Some Trinitarian scholars give a severe paraphrase here: BAR: and the nature of the Word was the same as the nature of God; NEB: what God was the Word was. These do not solve the problem but create even greater mystery and confusion. The argument between Trinitarians and Unitarians will continue as it has in the past.

(2) Harwood, 1768, "and was himself a divine person"; (3) Newcome, 1808, "and the word was a god"; (4) Thompson, 1829, "the Logos was a god"; (5) Goodspeed, 1939, "the Word was divine"; (6) Torrey, 1947, "the Word was god"; (7) New English, 1961, "what God was, the Word was"; (8) Moffatt, 1972, "the Logos was divine"; (9) Reijnier Rooleeuw, 1694, "and the Word was a god"; (10) Simple English Bible, "and the Message was Deity"; (11) Hermann Heinfetter, 1863, "as a god the Command was"; (12) Abner Kneeland, 1822, "The Word was a God"; (13) Robert Young, 1885, (Concise Commentary) "and a God (i.e. a Divine Being) was the Word"; (14) Leicester Ambrose, 1879, "And the logos was a god"; (15) Charles A.L. Totten, 1900, "the Word was Deistic [=The Word was Godly]"; (16) J.N. Jannaris, 1901, "and was a god"; (17) George William Horner, 1911, "[A]nd (a) God was the word"; (18) Ernest Findlay Scott, 1932, "and the Word was of divine nature"; (19) James L. Tomanec, 1958, "the Word was a God"; (20) Philip Harner, 1974, "The Word had the same nature as God"; (21) Maximilian Zerwich S.J./Mary Grosvenor, 1974, "The Word was divine"; (22) Siegfried Schulz, 1975, "And a god (or, of a divine kind) was the Word"; (23) Translator's NT, 1973, "The Word was with God and shared his nature"; (24) Barclay, 1976, "the nature of the Word was the same as the nature of God"; (25) Schneider, 1978, "and godlike sort was the Logos"; (26) Schonfield, 1985, "the Word was divine"; (27) Revised English, 1989, "what God was, the Word was"; (28) Cotton Parch Version, 1970, "and the Idea and God were One"; (29) Scholar's Version, 1993, "The Divine word and wisdom was there with God, and it was what God was"; (30) Madsen, 1994, "the Word was a divine Being"; (31) Becker, 1979, "ein Gott war das Logos" [a God/god was the Logos/logos]; (32) Stage, 1907, "Das Wort war selbst göttlichen Wesens" [The Word/word was itself a divine Being/being]; (33) Bhmer, 1910, "Es war fest mit Gott verbunden, ja selbst göttlichen Wesens" [It was strongly linked to God, yes itself divine Being/being]; (34) Thimme, 1919, "Gott von Art war das Wort" [God of Kind/kind was the Word/word]; (35) Baumgarten et al, 1920, "Gott (von Art) war der Logos" [God (of Kind/kind) was the Logos/logos]; (36) Holzmann, 1926, "ein Gott war der Gedanke" [a God/god was the

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2010

Hebrew-Greek Colored Interlinear New Testament

PDF

Lanny Mebust (Benyamin benQehath)

version of 4 April, 2010:

w'hadabar hayah 'eth <u>ha</u>'Elohim w'Elohim hayah hadabar

FROM HEBREW:

and the Word was with <u>the</u> Elohim, and the Word was Elohim

FROM GREEK:

and the Word was with <u>the</u> Elohim, and Elohim was the Word

New Testament (B'rit haChadashah)

(in downward order of each verse of its texts of the paleo-Hebrew Phoenican, modern Hebrew at right, and its Hebrew color coded translitered text along with the translitered names/titles and its color coded translated English text if compared differently, and Greek New Testament and its color coded transliteration, interlining with the translated color coded words mostly in English)

(with the help of The New Greek English Interlinear New Testament, Jay Green's The Interlinear Bible, Franz Delitzsch Hebrew New Testament, Salkinson-Ginsburg Hebrew New Testament, HalleluYah English-Hebrew Parallel Edition,Interlinear Scripture Analyzer, Tyndale Bible [Coverdale, Rogers], Geneva Bible, NASB, NRSV, NKJV, Lamsa, New Jerusalem Bible, Peshitta Aramic-English Interlinear NT)

edited and translated by Lanny Mebust (Benyamin benQehath)

Sepher Yahuchanan (John)

Chapter 1

Shavua Reading Schedule (19th sidrot) - John 1 - 3

בראשית היה הדבר והדבר היה את האלהים ואלהים היה הדבר: John1:1

א בְּרֵאשִׁית הָיָה הַדָּבָר וְהַדָּבָר הָיָה אֵת הָאֱלֹהִים וֵאלֹהִים הָיָה הַדָּבָר׃

1. b're'shith hayah hadabar w'hadabar hayah 'eth ha'Elohim w'Elohim hayah hadabar.

John1:1 In the beginning was the Word, and the Word was with the Elohim, and the Word was Elohim.

‹1:1› Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

1 En archę̄ ēn ho logos, kai ho logos ēn pros ton theon,

In the beginning was the Word, and the Word was with the Elohim,

kai theos ēn ho logos.

and Elohim was the Word.

---

2 הוא היה בראשית את האלהים:

ב הוּא הָיָה בְּרֵאשִׁית אֵת הָאֱלֹהִים׃

2. hu' hayah b're'shith 'eth ha'Elohim.

John1:2 He was in the beginning with the Elohim.

‹2› οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

2 houtos ēn en archę̄ pros ton theon.

This One was in the beginning with the Elohim.

---

3 הכל נהיה על-ידו ומבלעדיו לא נהיה כל-אשר נהיה:

ג הַכֹּל נִהְיָה עַל־יָדוֹ וּמִבַּלְעָדָיו לֹא נִהְיָה כָּל־אֲשֶׁר נִהְיָה׃

3. hakol nih'yah `al-yado umibal'`adayu lo' nih'yah kal-'asher nih'yah.

John1:3 Everything made to be through His Hand, and without Him not even one made to be all that made to be.

‹3› πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν. ὃ γέγονεν

3 panta di' autou egeneto, kai chōris autou egeneto oude hen.

All things through Him came to be, and without Him came to be not one thing

ho gegonen

that which came into being.

---

4 בו היו חיים והחיים היו אור לבני האדם:

ד בּוֹ הָיוּ חַיִּים וְהַחַיִּים הָיוּ אוֹר לִבְנֵי הָאָדָם׃

4. bo hayu chayim w'hachayim hayu 'or lib'ney ha'adam.

http://www.bayithamashiyach.com/Scriptures.html

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Las Sagradas Escrituras

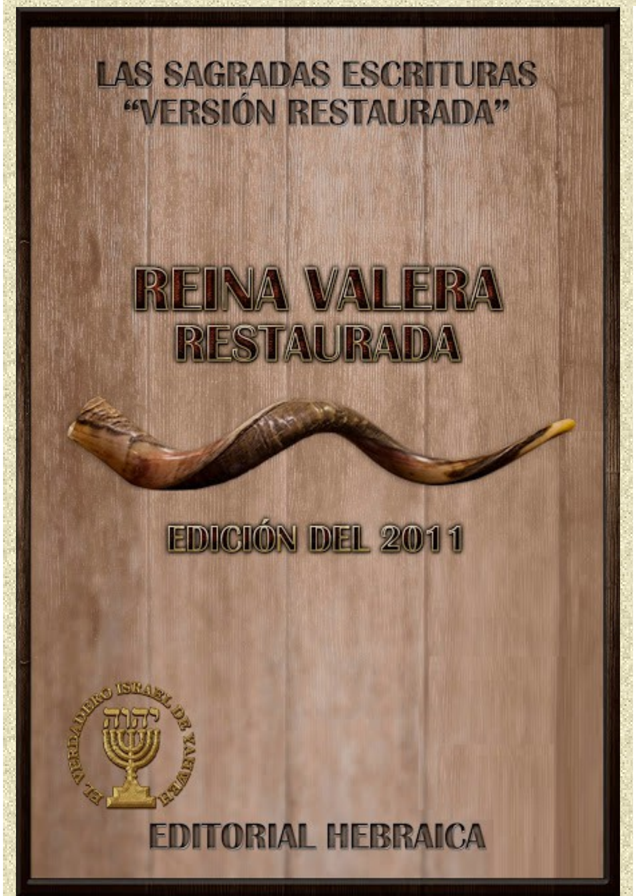
Versión Reina Valera Restaurada

Isabela: Editorial Hebraica, Puerto Rico

revised: **Yosef Aharoni (?)**

and the Word was a mighty one

y el Verbo era poderoso



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20 Y cómo lo entregaron los príncipes de los sacerdotes y nuestros príncipes a condena de muerte, y lo crucificaron.

21 Mas nosotros esperábamos que él era el que había de redimir a Israel: y ahora sobre todo esto, hoy es el tercer día que esto ha acontecido.

22 Aunque también unas mujeres de los nuestros nos han asombrado, las cuales antes del día fueron al sepulcro:

23 Y no hallando su cuerpo, vinieron diciendo que también habían visto una visión de ángeles, los cuales dijeron que él vive.

24 Y fueron algunos de los nuestros al sepulcro, y hallaron así como las mujeres habían dicho; más a él no lo vieron.

25 Entonces él les dijo: ¡Oh insensatos, y tardos de corazón para creer todo lo que los profetas han dicho!

26 ¿No era necesario que el Mesías padeciera estas cosas, y que entrara en su gloria?

27 Y comenzando desde Moisés, y de todos los profetas, les declaraba en todas las Escrituras lo que de él decían.

28 Y llegaron a la aldea a donde iban: y él hizo como que iba más lejos.

29 Mas ellos lo detuvieron por fuerza, diciendo: Quédate con nosotros, porque se hace tarde, y el día ya ha declinado. Entró pues a estarse con ellos.

30 Y aconteció, que estando sentado con ellos a la mesa, tomando el pan, bendijo, y partió, y les dió.

31 Entonces fueron abiertos los ojos de ellos, y lo reconocieron; mas él se desapareció de los ojos de ellos.

32 Y decían el uno al otro: ¿No ardía nuestro corazón en nosotros, mientras nos hablaba en el camino, y cuando nos abría las Escrituras?

33 Y levantándose en la misma hora, se volvieron a Jerusalem, y hallaron a los once reunidos, y a los que estaban con ellos.

34 Que decían: Ha resucitado el Maestro verdaderamente, y le ha aparecido a Simón.

35 Entonces ellos contaban las cosas que les habían acontecido en el camino, y cómo había sido reconocido por ellos al partir el pan.

36 Y entre tanto que ellos hablaban estas cosas, él se puso en medio de ellos, y les dijo: Paz a ustedes.

37 Entonces ellos espantados y asombrados, pensaban que veían un espíritu.

38 Mas él les dice: ¿Por qué están turbados, y suben pensamientos a sus corazones?

39 Miren mis manos y mis pies, que yo mismo soy: palpen, y vean; que un espíritu no tiene carne ni huesos, como ven que yo tengo.

40 Y en diciendo esto, les mostró las manos y los pies.

41 Y no creyéndolo aún ellos de gozo, y maravillados, les dijo: ¿Tienen aquí algo de comer?

42 Entonces ellos le presentaron parte de un pecado asado, y un panal de miel.

43 Y él tomó, y comió delante de ellos.

44 Y él les dijo: Estas son las palabras que les hablé, estando aún con ustedes: que era necesario que se cumpliesen todas las cosas que están escritas de mí en la ley de Moisés, y en los profetas, y en los salmos.

45 Entonces les abrió el sentido, para que entendiesen las Escrituras;

46 Y les dijo: Así está escrito, y así fue necesario que el Mesías padeciese, y resucitase de los muertos al tercer día;

47 Y que se predicase en su nombre el arrepentimiento y la remisión de pecados en todas las naciones, comenzando de Jerusalem.

48 Y ustedes son testigos de estas cosas.

49 Y he aquí, yo enviaré la promesa de mi Padre sobre ustedes: mas ustedes permanezcan en la ciudad de Jerusalem, hasta que sean investidos de poder de lo alto.

50 Y los sacó fuera hasta Betania, y alzando sus manos, los bendijo.

51 Y aconteció que bendiciéndolos, se fue de ellos; y era llevado arriba al cielo.

52 Y ellos, después de haberlo reverenciado se volvieron a Jerusalem con gran gozo;

53 Y estaban siempre en el templo, alabando y bendiciendo al Poderoso. Amén.

JUAN

Capítulo 1

1 EN el principio era el Verbo, y el Verbo era con el Todopoderoso, y el Verbo era poderoso.

2 Este era en el principio con el Todopoderoso.

3 Todas las cosas por medio de él fueron hechas; y sin él nada de lo que es hecho, fue hecho.

4 En él estaba la vida, y la vida era la luz de los hombres.

5 Y la luz en las tinieblas resplandece; mas las tinieblas no la comprendieron.

6 Fue un hombre enviado del Poderoso, el cual se

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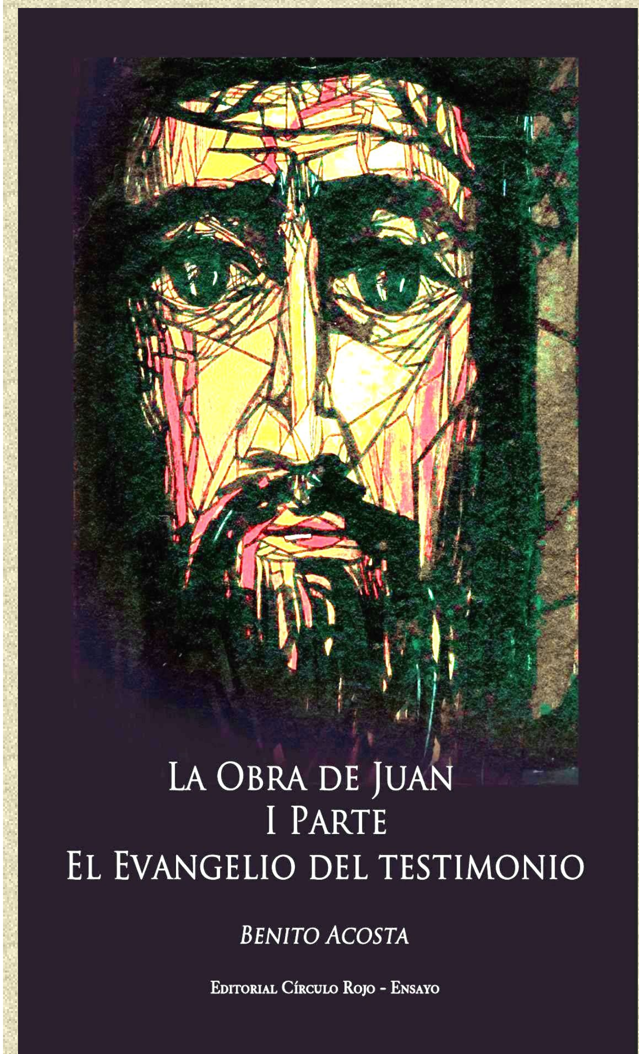
La Obra de Juan. I Parte: El Evangelio del testimonio

Editorial Círculo Rojo SL (Ed. 1)

Benito Antonio Acosta García-Quintana

and was god the Logos

y era dios el Logos



LEAMOS NUEVAMENTE JUAN, 1, 1-18

Dado lo compleja que es la conceptuosidad de las estrofas que forman el Prólogo de Juan, debemos desistir de presentar una traducción literal, imposible en castellano. Por eso, una vez hechas las explicaciones pertinentes, leamos el poema en una traducción que atienda lo más posible al sentido. Se perderán la mayor parte de los matices y dobles sentidos, pero ya nuestra mente nos irá recordando aquí y allí de qué ingeniosas trazas se valió el autor para expresar tanto en tan pocos términos.

PRÓLOGO DE JUAN

En el principio era el Logos
y el Logos estaba frente a Dios
y era dios el Logos
que estaba en el principio frente a Dios.

Por él se había creado todo,
y sin él nada se creó.

En la creación había vida
y la Vida era la Luz
y la luz resplandece en las tinieblas
y las Tinieblas no pudieron detenerla.

(Un hombre, llamado Juan,
fue el heraldo divino
que llegó como testigo:
a dar testimonio sobre la luz,
para que todos creyeran mediante él.
Él no era la luz,
sino el testigo de la luz)

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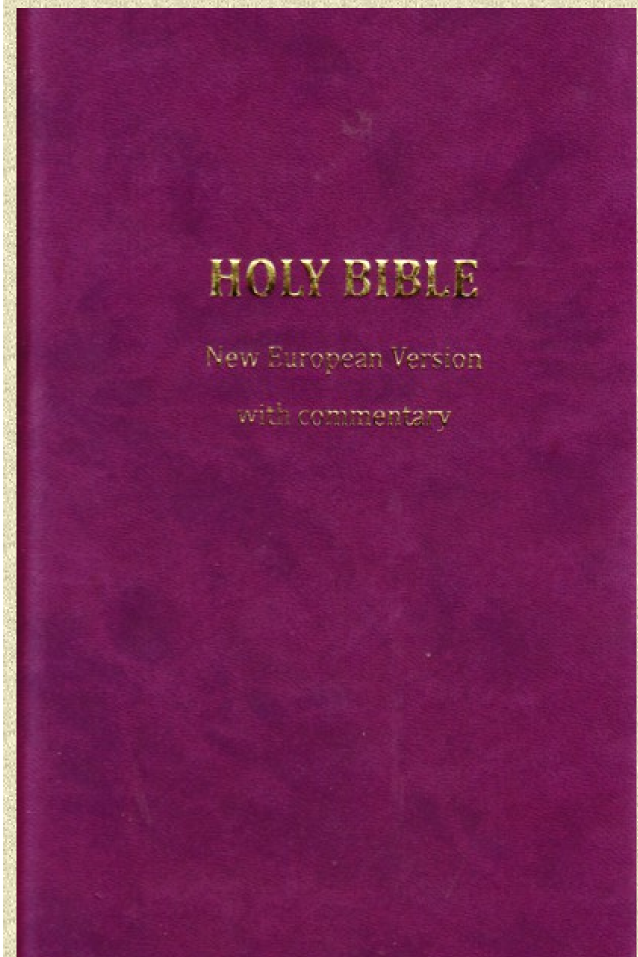
The Holy Bible: New European Version With commentary

Menai Central, NSW, Australia - South Croydon, Surrey, England - Sumner WA, USA: Carelinks Publishing

Duncan Heaster



and the word was Divine



JOHN

CHAPTER 1 Apr. 10 Oct. 10

Prologue: The Word Becomes Flesh

In the beginning was the word {logos}, and the word was towards God, and the word was Divine. [2] This existed, in the beginning, with God. [3] All things created came into existence on account of it; and without it nothing created came into existence. [4] In it was life, and that life was the light of men. [5] This light

---

"The Word" cannot refer directly to a person, because a person cannot be "with God" and yet *be* God at the same time. The Greek word 'logos' which is translated "word" here, does not in itself mean 'Jesus'. It is usually translated as "word", but also as: –

- Account
- Cause
- Communication
- Doctrine
- Intent
- Preaching
- Reason
- Saying
- Tidings

'Logos' can strictly refer to the inner thought which is expressed outwardly in words. In the beginning God had this 'logos'. This singular purpose was centred in Christ. Christ in person was not "the word"; it was God's plan of salvation through Christ which was "the word". 'Logos' ("the Word") is very often used concerning the Gospel about Christ – e.g. "the *word* of Christ" (Col. 3:16; cp. Matt. 13:19; John 5:24; Acts 19:10; 1 Thess. 1:8). Notice that the 'logos' is *about* Christ, rather than him personally. When Christ was born, this "word" was turned into a flesh and blood form – "the word was made flesh" (John 1:14). Jesus personally was 'the word made flesh' rather than "the word"; he personally became "the word" through his birth of Mary, rather than at any time previously.

The plan, or message, about Christ was with God in the beginning, but was openly revealed in the person of Christ, and the preaching of the Gospel about him in the first century. Thus God spoke His word to us through Christ (Heb. 1:1,2); he thereby fulfilled the prophecy concerning himself, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world" (Matt. 13:35). It was in this sense that "the word was with God...in the beginning", to be "made flesh" at Christ's birth.

"The Word Was God"

Our plans and thoughts are fundamentally us. "As (a man) thinks in his heart, so is he" (Prov. 23:7), and as God thinks, so is He. Thus God's word or thinking *is* God: "the word was God". Because of this parallelisms like Ps.29:8 are common: "The voice of the Lord shakes the wilderness; the Lord shakes the wilderness". Because of this, God's Word is spoken of as if it is God Himself. Thus we are told concerning the Word, "All things were made by Him" (John 1:3). However "*God* created" all

Footnote: "In the beginning was the Word" probably comments on the Jewish concept that the Torah (the five books of Moses) existed before creation. Jn. 1:1-3 is saying that the important thing to appreciate is that those words of God prophesied about Jesus; God's plan about him existed before creation (cp. Lk. 1:70).

http://www.n-e-v.info/otnt/nt1.pdf

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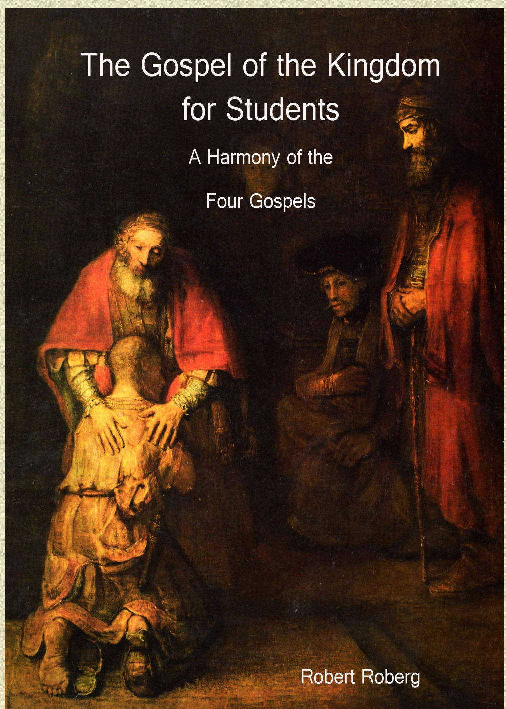
Gospel of the Kingdom for Students:
A Harmony of the Four Gospels (paraphrase)
Gainesville, FL: Peacemakers' Press, USA
Robert Roberg

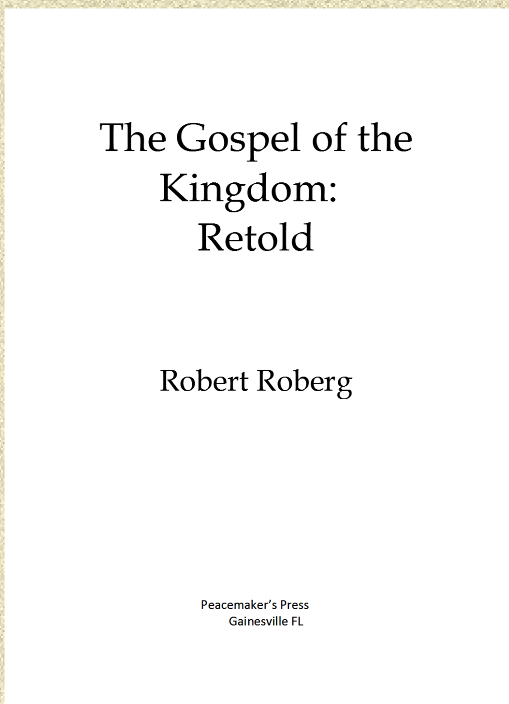
John 1:1 En arche en o logos, kai o logos en pros "ton" Theon kai Theos en o logos.

In a council was the logos and the logos was beside the supreme Elohim and an elohim was the logos**.**

Roberg has given also below translation:

John 1:1 (a dynamic equivalency)
At a council was Wisdom, the architect/ambassador/mediator/logos/Wisdom angel. It was with the supreme Elohim –El Shaddai and the Wisdom angel was El Shaddai's first created elohim – the Architect.
Joh 1.2 Wisdom the architect angel/logos was at the council beside El Shaddai.
Joh 1:3 El Shaddai made all things by Wisdom his architect angel/ and without it nothing came into existence.



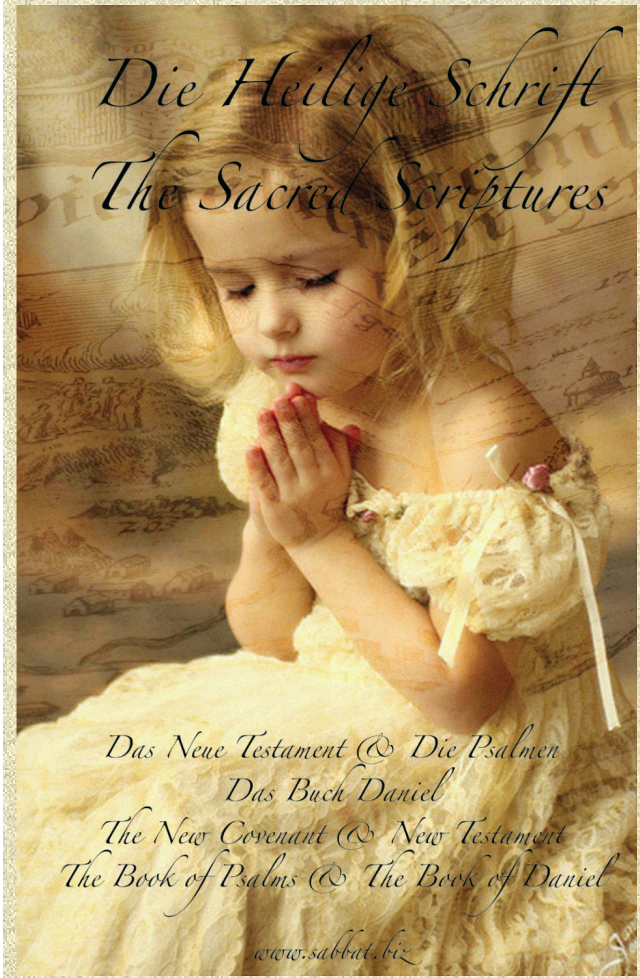


https://www.robertroberg.com/

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2011
Die Heilige Schrift:
Das Neue Testament & Die Psalmen, Das Buch Daniel
The Sacred Scriptures
(Germ.-Eng.)
Traunreut: Ebozon Publishing
Johannes Biermanski

and the Word was Elohim **KJV+EL**
UND DAS WORT WAR GÖTTLICH



DAS EVANGELIUM NACH JOHANNES

THE EVANGEL ACCORDING TO JOHN

Kapitel 1

Das Wort ward Fleisch.

Joh 1,1 griechische Übersetzung / Ursprungstext = ***IM ANFANG WAR DAS WORT, UND DAS WORT WAR BEI MIT JAHWEH, UND DAS WORT** WAR GÖTTLICH (auch: - C. C. Torrey).***
Auch: "... DAS WORT** WAR GÖTTLICHEN WESENS." - ÜBERSETZUNGEN Wiese, Curt Stage: HERMANN MENGE = ***Im Anfang war das Wort, und das Wort war hingewandt zu JAHWEH (Gott), und GÖTTLICHEN WESENS war das Wort**. (!)***
Anm. d. Übers.: ** d. h., in der Gemeinschaft mit Gott; hingewandt zu Gott. Der Ausdruck "das Wort" (griech.: der Logos) bezeichnet hier (wie auch Joh. 1,14 und Offb. 19,13) den Gottessohn als Offenbarer und Willensvollstrecker Gottes.
FRIEDRICH PFÄFFLIN = ***IM ANFANG WAR DAS WORT. DAS WORT WARTETE AUF GOTTES WINK UND WAR VON GÖTTLICHER WUCHT.***
New English Bible = "***Zu Anfang war das Wort, und das Wort war zu JAHWEH (Gott) hingewandt, und wie JAHWEH (Gott) war das Wort.***
2. Vers: Dieses war zu Anfang zu JAHWEH (Gott) hingewandt."
KJV + EL = ***In the beginning was the Word, and the Word was with YAHWEH,*** and the Word was Elohim **(= is not right; Yahshua isn't Elohim, he is our Master / Rabbi – look Nicäa 325 = and the word was divine natur).**
1. Mose 1,1; 1. Joh 1,1.2; Kap 17,5; Offb 19,13

Joh 1,2 VOR 1866 = ***DASSELBIGE WAR IM ANFANG MIT JAHWEH (ENG VEREINT MIT JAHWEH).*** KJV + EL = ***The same was in the beginning with YAHWEH.***

Joh 1,3 ***ALLE DINGE SIND DURCH DASSELBE GEMACHT, UND OHNE DASSELBE IST NICHTS GEMACHT, WAS GEMACHT IST.*** KJV + EL = ***All things were made by him; and without him was not anything made that was made.*** 1. Kor 8,6; Kol 1,16.17; Hebr 1,2

Joh 1,4 ***IN IHM WAR DAS LEBEN, UND DAS LEBEN WAR DAS LICHT DER MENSCHEN.*** KJV + EL = ***In him was life; and the life was the light of men.*** Kap 8,12

Joh 1,5 ***UND DAS LICHT SCHEINT IN DER FINSTERNIS, UND DIE FINSTERNIS HAT'S NICHT BEGRIFFEN.*** (aus dem Griechischen: ***... ERGRIFFEN.)*** KJV + EL = ***And the light shines in darkness; and the darkness comprehended (overvame) it not.*** Kap 3,19

Joh 1,6 ***Es ward ein Mensch von JAHWEH gesandt, der hieß Johannes.*** aus dem Griechischen: **Es trat ein Mensch auf von JAHWEH gesandt, sein Name war Johannes.** KJV + EL = ***There was a man sent from YAHWEH, whose name was John.*** Matth 3,1; Mark 1,4

Joh 1,7 ***Dieser kam zum Zeugnis, daß er von dem Licht zeugte, auf daß sie alle durch ihn glaubten.*** KJV + EL = ***The same came for a witness, to bear witness of the Light, that all men through him might believe.*** Apg 19,4

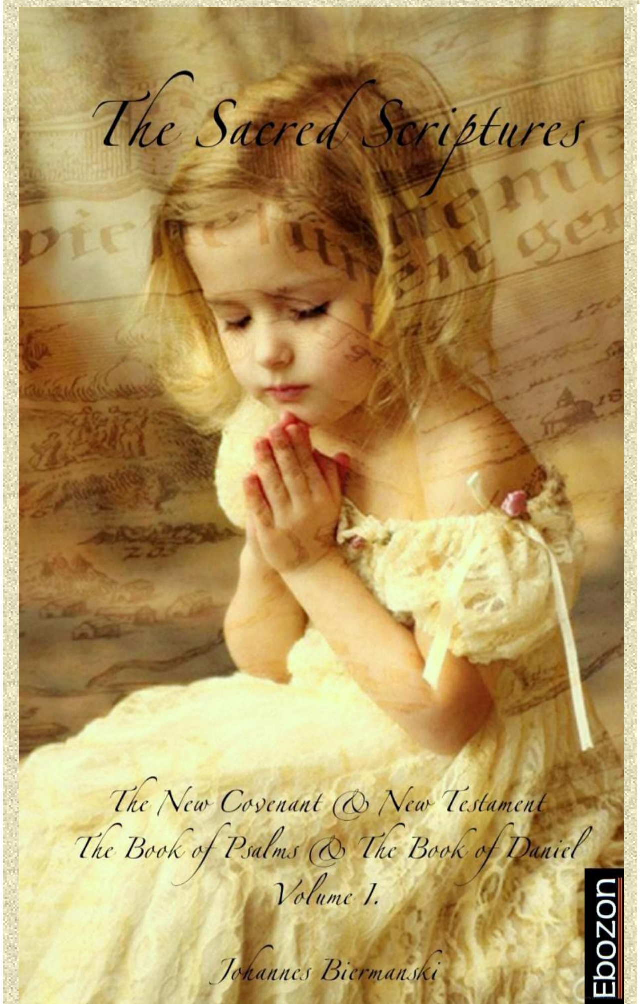
Joh 1,8 ***Er war nicht das Licht, sondern daß er zeugte von dem Licht.***

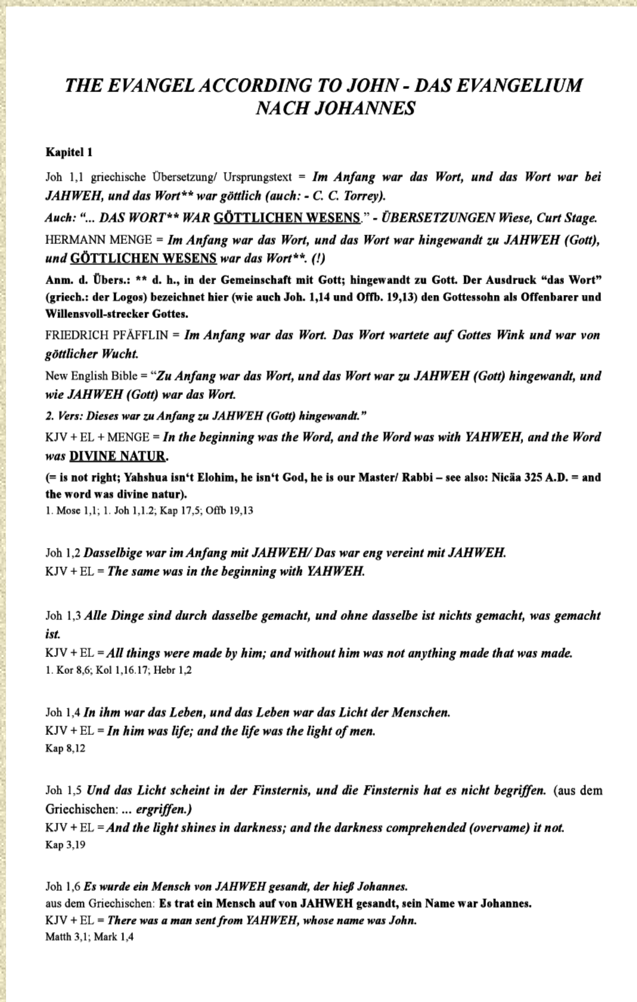
146b

Ed. 2015

The Sacred Scriptures (in 3Vols.)
Traunreut: Ebozon Publishing
Johannes Biermanski

and the Word was DIVINE NATUR **KJV+EL+MENGE**
und das Wort war göttlich





THE EVANGEL ACCORDING TO JOHN - DAS EVANGELIUM NACH JOHANNES

Kapitel 1

Joh 1,1 griechische Übersetzung/ Ursprungstext = ***Im Anfang war das Wort, und das Wort war bei JAHWEH, und das Wort** war göttlich (auch: - C. C. Torrey).***

Auch: "... DAS WORT** WAR** <u>**GÖTTLICHEN WESENS**</u>." **- ÜBERSETZUNGEN Wiese, Curt Stage.

HERMANN MENGE = ***Im Anfang war das Wort, und das Wort war hingewandt zu JAHWEH (Gott), und*** <u>**GÖTTLICHEN WESENS**</u> ***war das Wort**. (!)***

Anm. d. Übers.: ** d. h., in der Gemeinschaft mit Gott; hingewandt zu Gott. Der Ausdruck "das Wort" (griech.: der Logos) bezeichnet hier (wie auch Joh. 1,14 und Offb. 19,13) den Gottessohn als Offenbarer und Willensvoll-strecker Gottes.

FRIEDRICH PFÄFFLIN = ***Im Anfang war das Wort. Das Wort wartete auf Gottes Wink und war von göttlicher Wucht.***

New English Bible = "***Zu Anfang war das Wort, und das Wort war zu JAHWEH (Gott) hingewandt, und wie JAHWEH (Gott) war das Wort.***

2. Vers: Dieses war zu Anfang zu JAHWEH (Gott) hingewandt."

KJV + EL + MENGE = ***In the beginning was the Word, and the Word was with YAHWEH, and the Word was*** <u>**DIVINE NATUR**</u>.

(= is not right; Yahshua isn't Elohim, he isn't God, he is our Master/ Rabbi – see also: Nicäa 325 A.D. = and the word was divine natur).
1. Mose 1,1; 1. Joh 1,1.2; Kap 17,5; Offb 19,13

Joh 1,2 ***Dasselbige war im Anfang mit JAHWEH/ Das war eng vereint mit JAHWEH.***
KJV + EL = ***The same was in the beginning with YAHWEH.***

Joh 1,3 ***Alle Dinge sind durch dasselbe gemacht, und ohne dasselbe ist nichts gemacht, was gemacht ist.***
KJV + EL = ***All things were made by him; and without him was not anything made that was made.***
1. Kor 8,6; Kol 1,16.17; Hebr 1,2

Joh 1,4 ***In ihm war das Leben, und das Leben war das Licht der Menschen.***
KJV + EL = ***In him was life; and the life was the light of men.***
Kap 8,12

Joh 1,5 ***Und das Licht scheint in der Finsternis, und die Finsternis hat es nicht begriffen.*** (aus dem Griechischen: ***... ergriffen.)***
KJV + EL = ***And the light shines in darkness; and the darkness comprehended (overvame) it not.***
Kap 3,19

Joh 1,6 ***Es wurde ein Mensch von JAHWEH gesandt, der hieß Johannes.***
aus dem Griechischen: **Es trat ein Mensch auf von JAHWEH gesandt, sein Name war Johannes.**
KJV + EL = ***There was a man sent from YAHWEH, whose name was John.***
Matth 3,1; Mark 1,4

https://books.google.pl/books?id=fXE6CgAAQBAJ

2011

Bibel in gerechter Sprache

Gütersloh: Gütersloher Verlagshaus

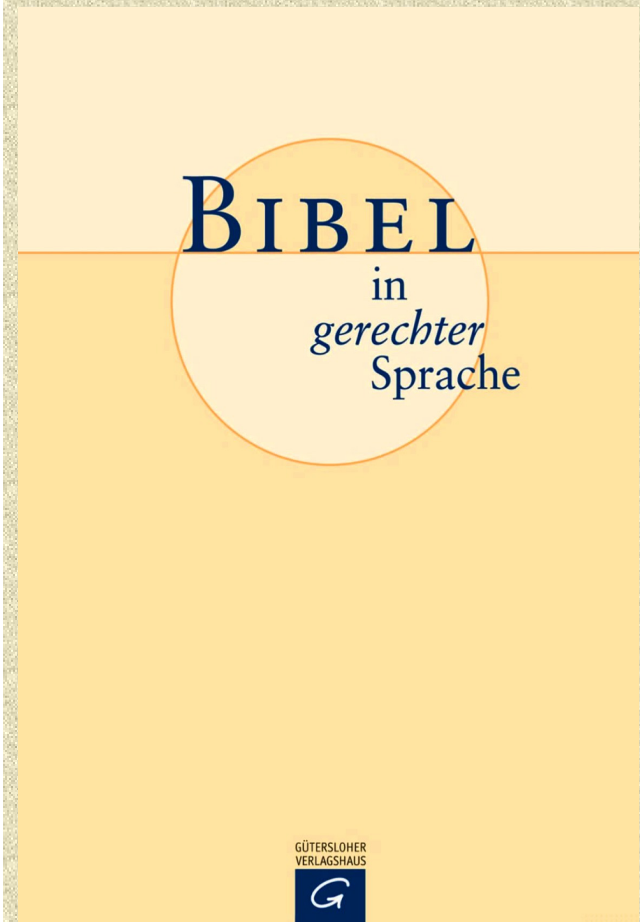
translators team (52 persons)

Judith Harkenstein – Silke Petersen




and the Wisdom was like God

und die Weisheit war wie Gott



die Ewige Gott der Lebendige Schechina der Eine Er Sie Adonaj

Johannesevangelium

Das nach Johannes(679) benannte Evangelium ist ein jüdischer Text in griechischer Sprache, der wohl am Ende des 1. Jh.s n. Chr. entstanden ist. Wir kennen weder die genaue Zeit noch den Ort oder die Umstände seiner Abfassung. Für seine eigene Art, die Geschichte Jesu zu erzählen, beruft sich das Johannesevangelium auf den ›Jünger, den Jesus liebte‹ (vgl. Joh 21,24). Im Text selbst ist sein Name nicht genannt, erst durch die später hinzugefügte Überschrift wird er als Johannes identifiziert.

Das Johannesevangelium stellt Frauen und Männer weitgehend gleichberechtigt dar: Einzelne Frauen wie Männer diskutieren mit Jesus, bekennen sich zu ihm und verkündigen seine Botschaft. Die Beziehung von Gott und Jesus wird jedoch vor allem durch die männlichen Bilder vom ›Vater‹ und vom ›Sohn‹ ausgedrückt. Doch der johanneische Jesus trägt auch viele Züge der weiblichen göttlichen Gestalt der Weisheit (Spr 8; Sir 24). Am Anfang des Johannesevangeliums (Joh 1,1-18) wird ein Lied auf die Weisheit auf ihn übertragen. Die Rede von Gott umfasst abstrakte Bezeichnungen (vgl. Joh 7,26; 8,28) und Umschreibungen des Handelns (vgl. Joh 16,5). Die Übersetzung nimmt diese Dynamik auf, indem sie diese und neue Sprachbilder wie Ursprung oder Quelle verwendet. Die Vater-Sohn-Beziehung wird oft mit Erwählung/erwählen umschrieben. Die Sprachbilder rücken Dimensionen des Vaterbildes in den Vordergrund, die sonst von modernen familiären Assoziationen verdeckt werden.

Brisant ist der Text des Johannesevangeliums im Hinblick auf das gegenwärtige Verhältnis von Christentum und Judentum. In der Auslegungsgeschichte sind polemische Spitzensätze wie der von der ›Teufelskindschaft‹ ›der Juden‹ (bezogen auf Joh 8,44) immer wieder in antijudaistischem oder antisemitischem Sinne aufgegriffen worden; weniger Aufmerksamkeit erfuhren gegenteilige Aussagen wie etwa Joh 4,22: »Die Erlösung kommt durch das Judentum«. Die Übersetzung basiert auf der Überzeugung, dass die judentumskritische Polemik Ausdruck von Nähe ist: Die Auseinandersetzungen im Evangelium sind innerjüdische Debatten. Erst wenn es heute in einem christlichen Kontext gelesen wird, wird Jesu jüdische Position als christlich angeeignet und die ›andere‹, jüdische Position abgespalten.

An manchen Punkten verführt der Text zu einer einseitigen Sicht mit Ausschließlichkeitsanspruch, oft scheint es nur die Alternative Licht oder Finsternis, Glaube oder Unglaube zu geben. Beim näheren Betrachten aber verwischen sich die schroffen Gegensätze und die Sprachbilder entziehen sich einer eindimensionalen Deutung. Der Text ist nicht statisch, sondern es ist immer wieder eine neue Auslegung möglich und auch nötig. Diese Unabgeschlossenheit wird im Johannesevangelium selbst so ausgedrückt: »Wenn aber jene kommt, die Geistkraft der Wahrheit, dann wird sie euch in alle Wahrheit führen« (Joh 16,13).

Judith Hartenstein und Silke Petersen

Gen 1,1 / Spr 8,22-31; Sir 24,9

1 [1] Am Anfang war die °Weisheit *logos*
und die Weisheit war bei °Gott *theos*
und die Weisheit war wie Gott.

1982

https://b-ok2.org/book/1187074/34936a

148

2012

Your Name's Bible:

The Holy Bible Translated by a Hollywood Screenwriter

html (revision of KJV)

Troy Nilsson

version of June 24, 2018:

[YAH's] **Word is Elohim** [mighty, in charge of everything]



http://yhvh.name/?b

149

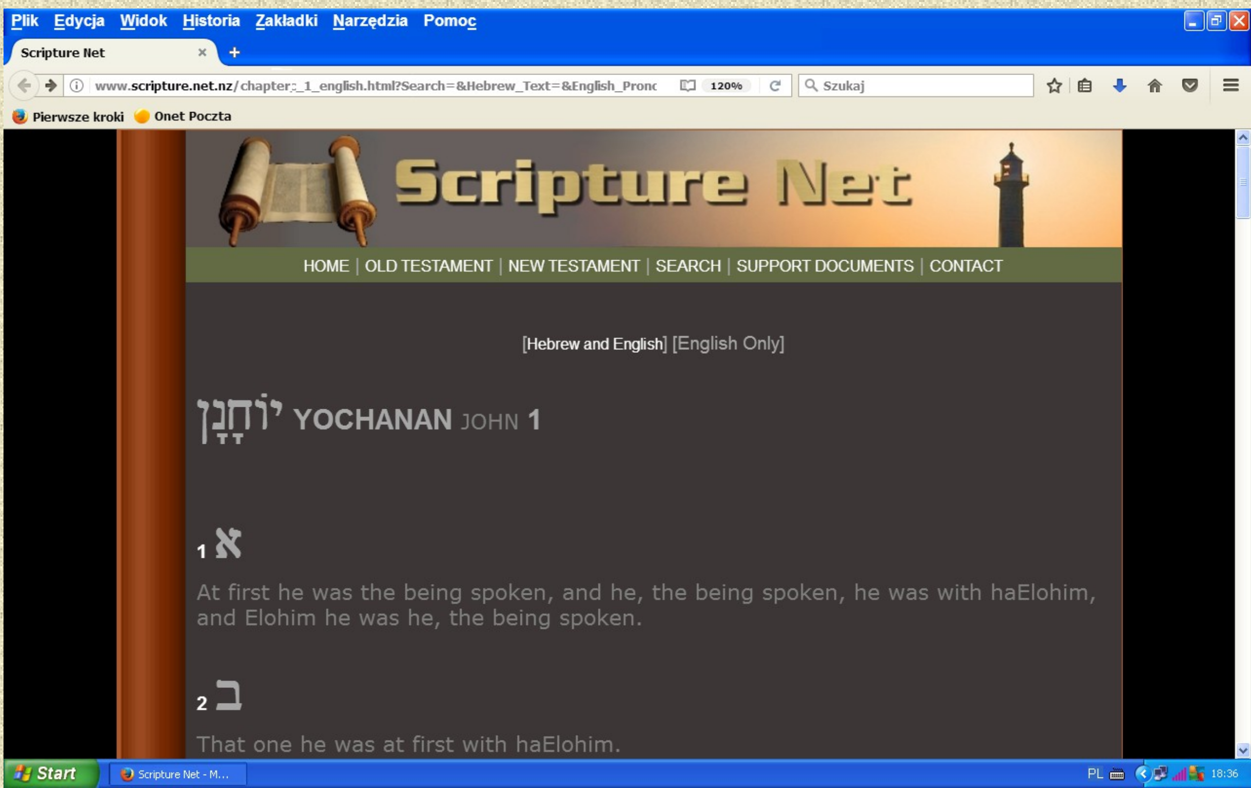
2012

The Scriptures NET (Heb.-Eng.)

html, yet not finished

Mikhael Yereq

At first he was the being spoken,
and he, the being spoken, he was with haElohim,
and Elohim he was he, the being spoken.



http://www.scripture.net.nz/contents_brit.html

150

2012

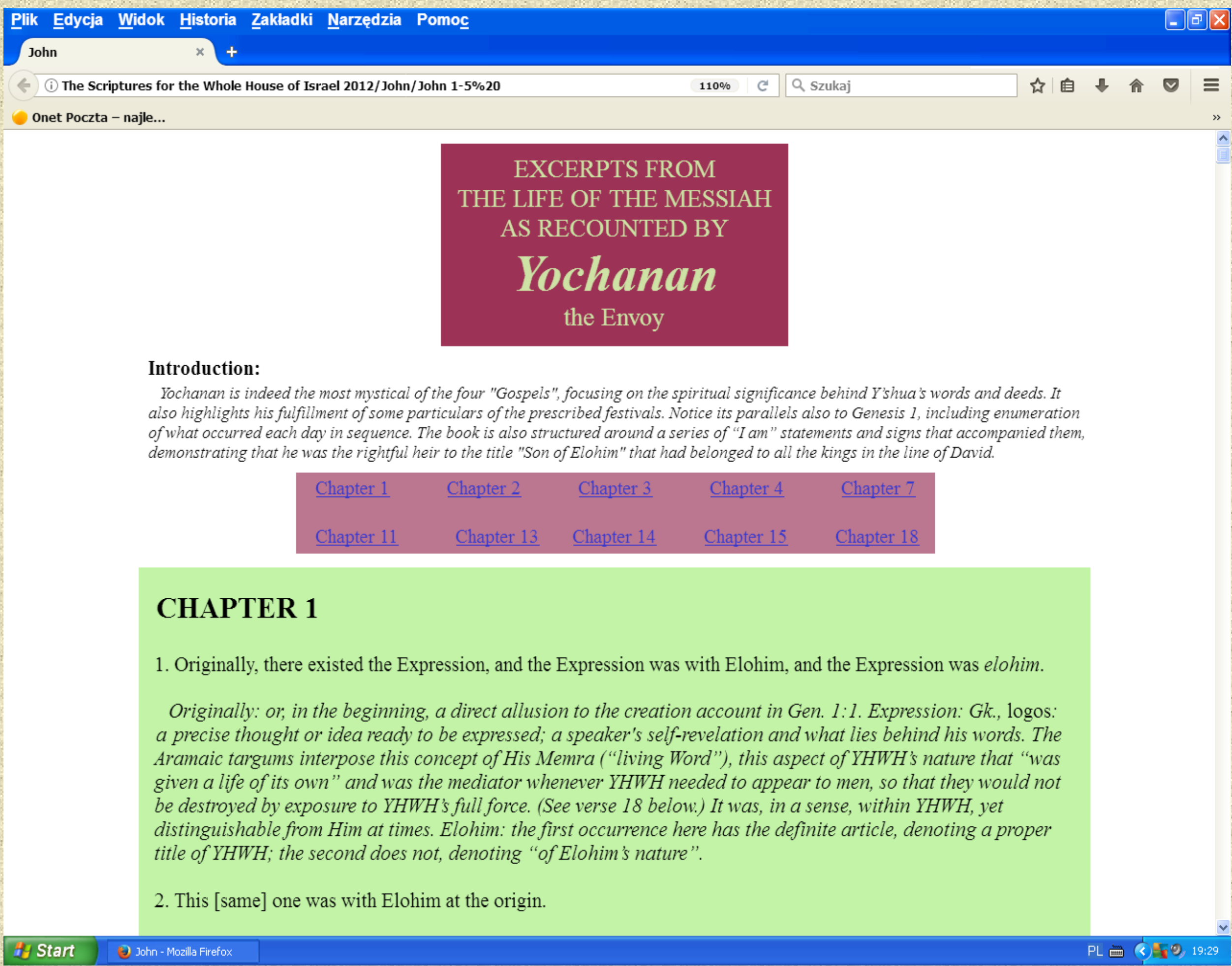
The Scriptures for the Whole House of Israel

html (yet not finished)

Columbia, South Carolina, USA

Stephen Zimmerman?

and the Expression was *elohim*


Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

John

The Scriptures for the Whole House of Israel 2012/John/John 1-5%20

Onet Poczta – najle...

EXCERPTS FROM
THE LIFE OF THE MESSIAH
AS RECOUNTED BY
Yochanan
the Envoy

Introduction:

Yochanan is indeed the most mystical of the four "Gospels", focusing on the spiritual significance behind Y'shua's words and deeds. It also highlights his fulfillment of some particulars of the prescribed festivals. Notice its parallels also to Genesis 1, including enumeration of what occurred each day in sequence. The book is also structured around a series of "I am" statements and signs that accompanied them, demonstrating that he was the rightful heir to the title "Son of Elohim" that had belonged to all the kings in the line of David.

Chapter 1	Chapter 2	Chapter 3	Chapter 4	Chapter 7
Chapter 11	Chapter 13	Chapter 14	Chapter 15	Chapter 18

CHAPTER 1

1. Originally, there existed the Expression, and the Expression was with Elohim, and the Expression was *elohim*.

Originally: or, in the beginning, a direct allusion to the creation account in Gen. 1:1. Expression: Gk., logos*: a precise thought or idea ready to be expressed; a speaker's self-revelation and what lies behind his words. The Aramaic targums interpose this concept of His Memra ("living Word"), this aspect of YHWH's nature that "was given a life of its own" and was the mediator whenever YHWH needed to appear to men, so that they would not be destroyed by exposure to YHWH's full force. (See verse 18 below.) It was, in a sense, within YHWH, yet distinguishable from Him at times. Elohim: the first occurrence here has the definite article, denoting a proper title of YHWH; the second does not, denoting "of Elohim's nature".*

2. This [same] one was with Elohim at the origin.

Start John - Mozilla Firefox PL 19:29

http://www.1bread.org/ScriptureCommentary/Scripture-Index.html

151a

2012

NORWEGIAN

Pakten — Guds Ord.

Den nye pakten: Matteus — Åpenbaringen (Ed. 1)

Jordly

Arne Jordly



og Ordet ble gud





187

04 **Johannes**

Johannes, hebr. Jahannon betyr *Jehovah har vært nådig*. Den er Paktens 43. bok, og den ble skrevet i år 98 i Efesos etter at han var løslatt fra fangenskapet på øya Patmos.

Johannes skiller seg fra de tre forrige budskapene, for bare rundt 10 prosent av det som blir gjengitt i de tre foregående bøkene, blir omtalt i Johannes. Det blir også omtalt som 'det åndelige budskapet,' klart påvirket av den åpenbaringen fra himlene som han hadde opplevd på øya Patmos to år tidligere.

Johannes var 'den disippelen som Jesus elsket.' (JOH 21:20) Han var sannsynligvis den yngste av disiplene, men likevel en av de tre som stod Jesus nærmest. Han ble også den lengstlevende blant dem.

Det var også Johannes som gjorde Pakten fullstendig gjennom det synet han fikk på Patmos da han så inn i de åndelige himler.

Hovedbudskapet etter Johannes er Jesus Kristus som Guds enbårne Sønn. Han legger stor vekt på å få frem at Jesus er utgått fra Gud, Den allmektige, i himlene:

'I begynnelsen var Ordet, og Ordet var fra Gud, —' (JOH 01:01) og 'Fra før Abraham var, har jeg vært.' (JOH 08:58) og 'For så høyt har Gud elsket verden at han gav sin Sønn, Den eneste, —' (JOH 03:16)

Sammenlignet med Peter og Paulus hører vi lite til Johannes etter at Jesus steg opp til himlene. Det er likevel ingen tvil om at han har skrevet to av Paktens viktigste bøker; budskapet etter Johannes og Åpenbaringen, i tillegg til Johannes' tre korte brev.

Johannes døde i Efesos i år 100 v.t.

I budskapet etter Johannes omtaler Johannes ikke seg selv ved navn, men han viser til 'den disippelen Jesus elsket.'

JOH 13:23 .... Ved Jesu side under måltidet
JOH 19:25-27 .... Da Jesus døde
JOH 20:1-10 .... Ved Jesu grav med Peter
JOH 21:20-24 ... Da Peter ville vite hans skjebne

JOH 01

Om Ordet

JOH 01:01-05. Ordets begynnelse

01 I begynnelsen var Ordet, Ordet var fra Gud og Ordet ble gud.* *mektig

02 Han var fra begynnelsen hos Gud.

03 Alt ble til gjennom ham, for uten at det ble til gjennom ham, ble ingenting til.

04 I ham var livet. Og Livet ble et lys for menneskene.

05 Og lyset skinte for dem som var i mørke, men de som var i mørke, tok ikke imot det.

JOH 01:06-13. Det sanne lyset

06 Det var et menneske som var sendt av Gud. Hans navn var Johannes.

07 Han kom for å gi en vitneforklaring; for å vitne om Lyset for at alle skulle komme til tro ved ham.

08 Han var ikke selv dette Lyset, men han vitnet om Lyset.

09 Og det sanne Lyset skal opplyse alle mennesker som kommer inn i denne verden.

10 Han var ikke av verden, men verden var blitt til ved ham. Og de som var av verden, kjente ham ikke.

11 Han kom til sine egne,* men hans egne* tok ikke imot ham. *presteskapet

12 Men så mange som tok imot ham, gav han retten til å bli Guds barn gjennom troen på hans navn.

13 De skal ikke være født av blod, eller av kjøttets begjær, eller av menns begjær, men av Gud.

http://janchristensen.net/det_storste_mennesket.pdf

151b

2015

ENGLISH VERSION

The Pact — The Word of God.

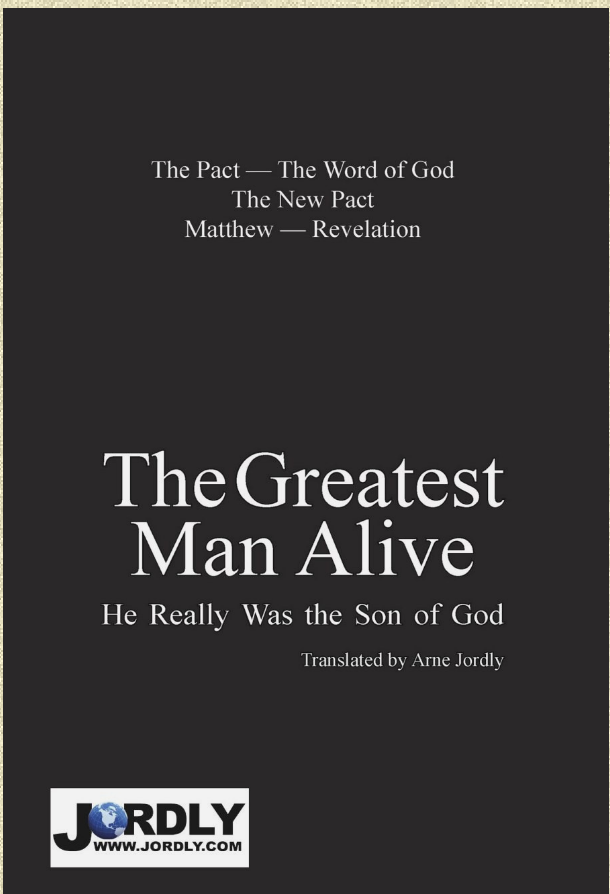
The New Pact, Matthew — Revelation (Ed. 2)

Jordly

Arne Jordly



and the Word became god



18

04 John

John (Hebr. Jahannon = Jehovah has been gracious) is the Pact's 43. book. It was written in Ephesus in the year of 98 after John had been freed from his captivity on the island Patmos.

John separates clearly from the previous messages, because only about 10% of what is told in the three previous messages, is mentioned by John. It is therefore referred to as 'the spiritual message,' clearly influenced by the revelation from the heavens that he experienced on the island Patmos only two years earlier.

John was the disciple 'that Jesus loved.' (JOH 21:20) He was probably the youngest of the disciples, but still one of the three closest to Jesus. He became the longest living among them.

It was also John who made the Pact complete through the vision he had on Patmos when saw into the spiritual heavens.

The main message after John (katat Jahannon) is Jesus Christ as God's only Son. He emphasizes strongly the presentation of Jesus as sent from God, the Almighty, in the heavens:

'In the beginning was the Word, and the Word was from God —' (JOH 01:01)

And: 'Before Abraham am I.' (JOH 08:58)

And: 'For so did God love those of this world that he gave his only generated Son —' (JOH 03:16)

Compared to Peter and Paul we hear little of John after Jesus' ascension.

There is yet no doubt that he has written some of the Pact's most important books; the message after John, Revelation and John's three short letters. John died in Ephesus in the year 100.

In the message after John he does not refer to himself my name, but as 'the disciple that Jesus loved.'

JOH 13:23........ By Jesus' side during the supper
JOH 19:25-27 .... When Jesus died
JOH 20:01-10 .... By Jesus' tomb with Peter
JOH 21:20-24 .... When Peter asked his destiny

JOH 01

The beginning of the Word

JOH 01:01-05. The Word from God

01 In the beginning was the Word, the Word was from God and the Word became god.* *mighty

02 He was from the beginning with God.

03 Everything came into being through him, for without coming into being through him, nothing came into being.

04 In him was life. And Life became the light of man.

05 The Light shone for those in darkness, but those who were in darkness, did not accept it.

JOH 01:06-13. The true Light

06 There was a man sent by God. His name was John.

07 He came to give a testimony; to witness about the Light so that everyone would come to belief through him.

08 He himself was not this Light, but he came in order to give testimony about the Light.

09 The true Light shall enlighten all men who come into this world.

10 He was not of this world, but the world had come into being through him. And those of the world did not recognize him.

11 He came to his own,* but his own did not receive him. *the Levite priesthood

12 But as many as received him, he gave the right to become children of God through their belief in his name.

http://gudsogkristikirke.com/engelsk/00/index.html

152

2012

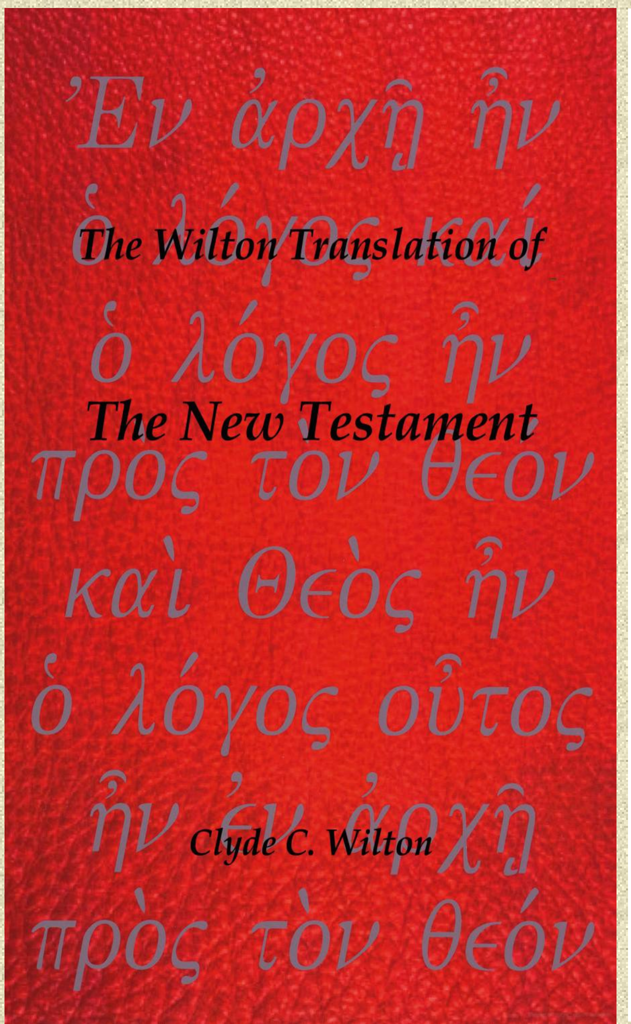
The Wilton Translation of The New Testament

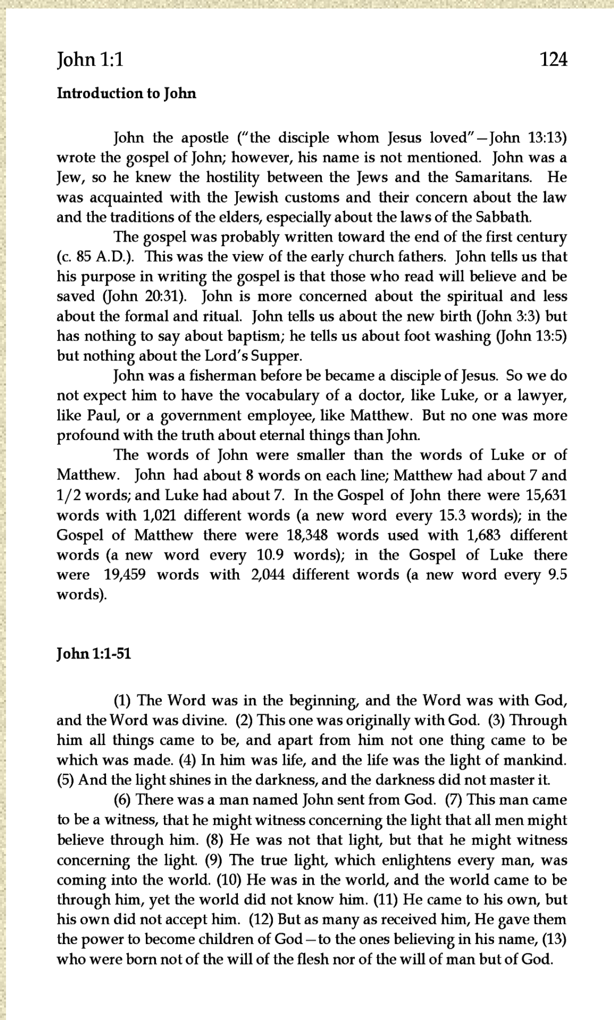
Bloomington, Indiana: Trafford Publishing, USA

Clyde C. Wilton



and the Word was divine





John 1:1 124

Introduction to John

John the apostle ("the disciple whom Jesus loved"—John 13:13) wrote the gospel of John; however, his name is not mentioned. John was a Jew, so he knew the hostility between the Jews and the Samaritans. He was acquainted with the Jewish customs and their concern about the law and the traditions of the elders, especially about the laws of the Sabbath.

The gospel was probably written toward the end of the first century (c. 85 A.D.). This was the view of the early church fathers. John tells us that his purpose in writing the gospel is that those who read will believe and be saved (John 20:31). John is more concerned about the spiritual and less about the formal and ritual. John tells us about the new birth (John 3:3) but has nothing to say about baptism; he tells us about foot washing (John 13:5) but nothing about the Lord's Supper.

John was a fisherman before be became a disciple of Jesus. So we do not expect him to have the vocabulary of a doctor, like Luke, or a lawyer, like Paul, or a government employee, like Matthew. But no one was more profound with the truth about eternal things than John.

The words of John were smaller than the words of Luke or of Matthew. John had about 8 words on each line; Matthew had about 7 and 1/2 words; and Luke had about 7. In the Gospel of John there were 15,631 words with 1,021 different words (a new word every 15.3 words); in the Gospel of Matthew there were 18,348 words used with 1,683 different words (a new word every 10.9 words); in the Gospel of Luke there were 19,459 words with 2,044 different words (a new word every 9.5 words).

John 1:1-51

(1) The Word was in the beginning, and the Word was with God, and the Word was divine. (2) This one was originally with God. (3) Through him all things came to be, and apart from him not one thing came to be which was made. (4) In him was life, and the life was the light of mankind. (5) And the light shines in the darkness, and the darkness did not master it.

(6) There was a man named John sent from God. (7) This man came to be a witness, that he might witness concerning the light that all men might believe through him. (8) He was not that light, but that he might witness concerning the light. (9) The true light, which enlightens every man, was coming into the world. (10) He was in the world, and the world came to be through him, yet the world did not know him. (11) He came to his own, but his own did not accept him. (12) But as many as received him, He gave them the power to become children of God—to the ones believing in his name, (13) who were born not of the will of the flesh nor of the will of man but of God.

https://books.google.pl/books?id=AIhRqEcuDT0C

153

2012

ספר הבשורה הקדושה על פי יוחנן

The Gospel according to John, revision of Delitzsch’s version

London: Trinitarian Bible Society

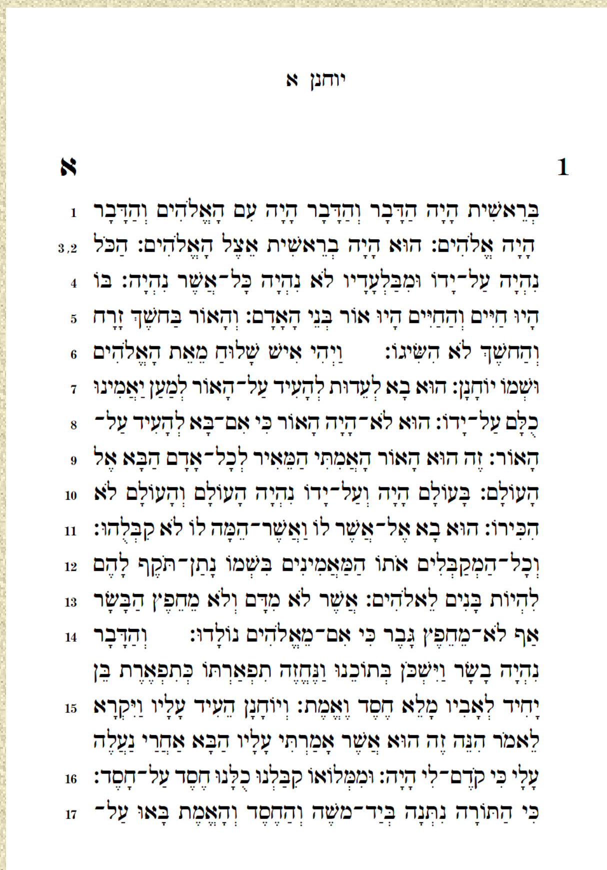
G. Lodder – D. Paul Rowland – Adrianus C. Rijken

and the Word was a god

והדבר היה אלהים





יוחנן א

א **1**

1 בְּרֵאשִׁית הָיָה הַדָּבָר וְהַדָּבָר הָיָה עִם הָאֱלֹהִים וְהַדָּבָר
3,2 הָיָה אֱלֹהִים׃ הוּא הָיָה בְּרֵאשִׁית אֵצֶל הָאֱלֹהִים׃ הַכֹּל
4 נִהְיָה עַל־יָדוֹ וּמִבַּלְעָדָיו לֹא נִהְיָה כָּל־אֲשֶׁר נִהְיָה׃ בּוֹ
5 הָיוּ חַיִּים וְהַחַיִּים הָיוּ אוֹר בְּנֵי הָאָדָם׃ וְהָאוֹר בַּחֹשֶׁךְ זָרַח
6 וְהַחֹשֶׁךְ לֹא הִשִּׂיגוֹ׃ וַיְהִי אִישׁ שָׁלוּחַ מֵאֵת הָאֱלֹהִים
7 וּשְׁמוֹ יוֹחָנָן׃ הוּא בָא לְעֵדוּת לְהָעִיד עַל־הָאוֹר לְמַעַן יַאֲמִינוּ
8 כֻּלָּם עַל־יָדוֹ׃ הוּא לֹא־הָיָה הָאוֹר כִּי אִם־בָּא לְהָעִיד עַל־
9 הָאוֹר׃ זֶה הוּא הָאוֹר הָאֲמִתִּי הַמֵּאִיר לְכָל־אָדָם הַבָּא אֶל
10 הָעוֹלָם׃ בָּעוֹלָם הָיָה וְעַל־יָדוֹ נִהְיָה הָעוֹלָם וְהָעוֹלָם לֹא
11 הִכִּירוֹ׃ הוּא בָא אֶל־אֲשֶׁר לוֹ וַאֲשֶׁר־הֵמָּה לוֹ לֹא קִבְּלֻהוּ׃
12 וְכָל־הַמְקַבְּלִים אֹתוֹ הַמַּאֲמִינִים בִּשְׁמוֹ נָתַן־תֹּקֶף לָהֶם
13 לִהְיוֹת בָּנִים לֵאלֹהִים׃ אֲשֶׁר לֹא מִדָּם וְלֹא מֵחֵפֶץ הַבָּשָׂר
14 אַף לֹא־מֵחֵפֶץ גָּבֶר כִּי אִם־מֵאֱלֹהִים נוֹלָדוּ׃ וְהַדָּבָר
נִהְיָה בָשָׂר וַיִּשְׁכֹּן בְּתוֹכֵנוּ וַנֶּחֱזֶה תִפְאַרְתּוֹ כְּתִפְאֶרֶת בֵּן
15 יָחִיד לְאָבִיו מָלֵא חֶסֶד וֶאֱמֶת׃ וְיוֹחָנָן הֵעִיד עָלָיו וַיִּקְרָא
לֵאמֹר הִנֵּה זֶה הוּא אֲשֶׁר אָמַרְתִּי עָלָיו הַבָּא אַחֲרַי נַעֲלָה
16 עָלַי כִּי קֹדֶם־לִי הָיָה׃ וּמִמְּלוֹאוֹ קִבַּלְנוּ כֻלָּנוּ חֶסֶד עַל־חָסֶד׃
17 כִּי הַתּוֹרָה נִתְּנָה בְּיַד־מֹשֶׁה וְהַחֶסֶד וְהָאֱמֶת בָּאוּ עַל־

https://www.tbsbibles.org/resource/collection/10B4B62B-75A3-4AA9-8252-E0C00A2DE046/ספר-הבשורה-הקדושה-על-פי-יוחנן.pdf

154

2012

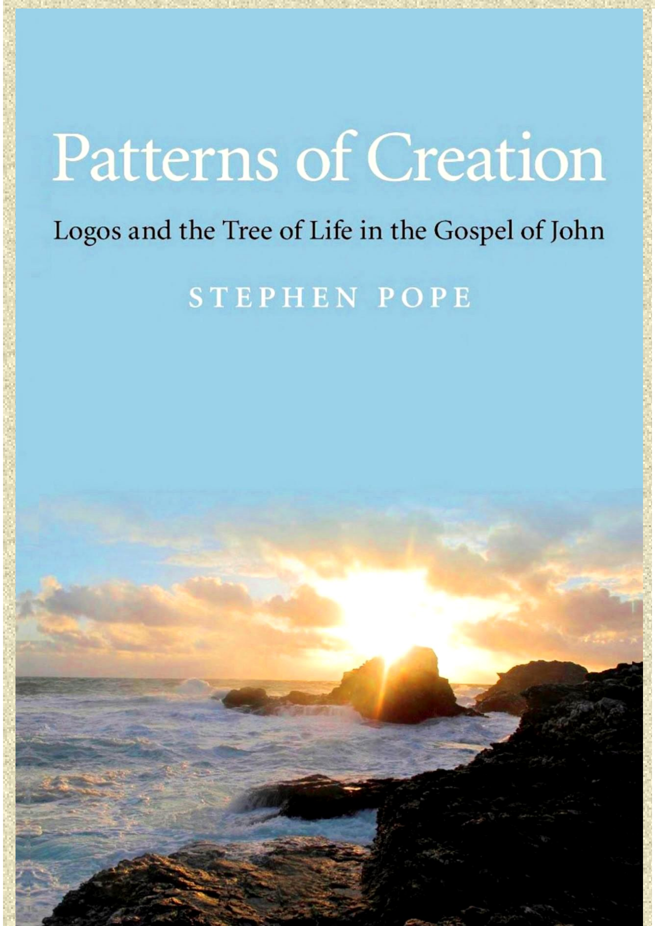
Patterns of Creation: Logos and the Tree of Life in the Gospel of John

Alresford, Hants, UK: Axis Mundi Books

Stephen Pope



and the Logos was Divine



Appendix

Full translation from the Greek of Chapters One and Two

Verses 1-5. The Relationship of God to Existence

1:1
In the beginning the Logos was, and the Logos was next to God, and the Logos was Divine.

1:2
This One had its Being in the beginning next to God.

1:3
All things came into created existence on account of the Logos, and without the Logos not even one created thing came into created existence.

1:4
In the Logos life had Being, and the life was the radiance of Humanity.

1:5
And the light was made visible in the spiritual darkness, and the spiritual darkness could not take possession of it.

Verses 6-8. Awakening the Soul

1:6
A human being named John came into created existence as an envoy of the Logos.

1:7
This John came as a witness, in order that there might be a witness about the light, so that all might believe through that light.

1:8
This John is not the light, but is a testimony concerning the light.

Verses 9-13. The Revelation of Divinity in Matter

1:9
The Divine light is the true radiance, which illuminates every human being coming into the Cosmos.

https://books.google.pl/books?id=6vTsBAAAQBAJ

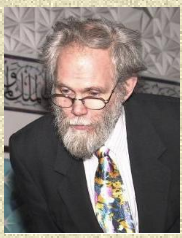
155

2012

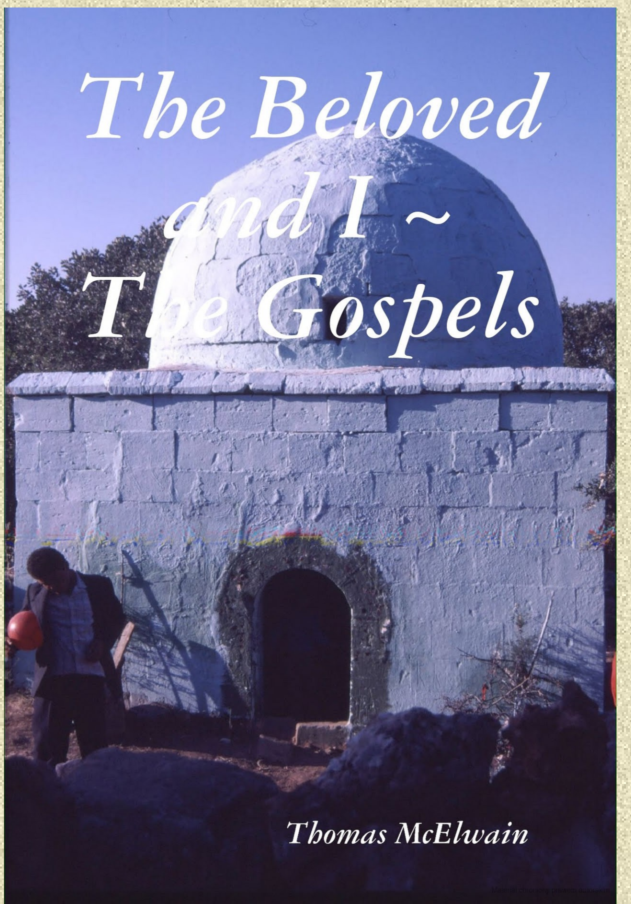
The Beloved and I. New Jubilees Version of Sacred Scripture in Verse With Verse Commentaries: The Gospels (Ed. 3)

Kuopio: Adams & McElwain Publishers, Finland

Thomas G. McElwain



The word was an exalted one



48 “And you are witness of these things.
49 “And see, I send my Father's word
In promise upon your hearts stirred,
But stay in Jerusalem’s town,
Till from on high power come down.”
50 He led them out to Bethany,
And lifted up his hands *sweetly*
And blessed them. 51 And it came to pass
While he blessed them, as bold as brass
He parted from them rising high
And carried up into the sky.

I do not find a place where it is said
In Tanakh that the Christ must die when bled.
The passages that make the fellow blink
Are in a different context, different ink.
And yet I trust the truth that Jesus spoke:
He placed himself beneath the Torah's yoke
And showed it to be universally
The better page of writing that I see.
Beloved, I'm just as bound by joy as he
To live according to the marvelled word
Of Tanakh instead of the mighty herd.
The ways of justice and of prophecy
Are one in glory and in poverty,
The goal of life and mercy I can see.

The Gospel according to John

They say this Gospel is a different kind,
Although its structure is also consigned
In the same mould as Mark’s: I am not blind.
Though logos and legions of speeches rank
Beyond the simple stories in the tank
Of the synoptics, still the message true
Appears in all four stations where they grew.
The son of God appears here as anew,
As the life-giver by walking the plank
And reaching where humankind sat in rank.
If that is heresy not found before,
At least it is a hopeful light in store.
Beloved, I pray You honour his request
That his life be conferred upon the rest.

John 1

1 In the beginning was the word,
And the word was with the God *heard,*
The word was an exalted one.
2 It was in the beginning *done*
That it was with God, 3 and all things
Were made through it, *no questionings*
But without it, nothing was made
That was made, 4 and in it was life,
And life was men’s light *without strife.*

All things have come by Your word only, so
I find life and light in the words that go
From sacred text and prophecy to make
Human hearts ready for Your blessèd sake.
Beloved, Your word is still exalted on
My fervent lips in prayer before the dawn,
At noon and in the dusky evening peace.
Your words give life and light and never cease.
Though my soul seems to stray in time and place,
Your word takes me back to Your life and face,
Back to beginning where You are in truth,
With Your exalted word in joy and ruth.
Beloved, may that word so exalted give
On tongue and ear as long as I’m to live.

5 And the light on the darkness stayed,
And darkness did not comprehend.
6 There was a man that God did send,
Whose name *was* John. 7 *And* this man came
For a witness, to bear *the same*
Witness of the light, that all through
It might believe. 8 Though *it was true*
He was not that light, but to bear
Witness of that light *he was there.*
9 That was the true light which gives light
To every man coming in *sight*
In the world. 10 It was in the world,
And the world was made *and unfurled*
Through it, the world did not know him.
11 He came to his own, *who were dim,*
His own did not receive him, 12 but
Those who did receive him *clear-cut,*
To them he gave right to become
Children of God, to those *in sum*
Who believe in his name, 13 those born,
Not of blood, nor of the flesh will,
Nor of man’s will, but of God’s *still.*
14 The word became flesh *without scorn*
And lived among us, and we saw
His glory, the glory *with awe*

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2012: https://archive.org/stream/TheBelovedAndIVolume1to10ByThomasMcElwain/The Beloved and I Volume 7 Gospels Translated By Thomas McElwain

2014: https://books.google.pl/books?id=d-lHDwAAQBAJ

156 **CATHOLIC**

2013

SPANISH

Evangelio y cartas de Juan: Génesis de los textos juánicos

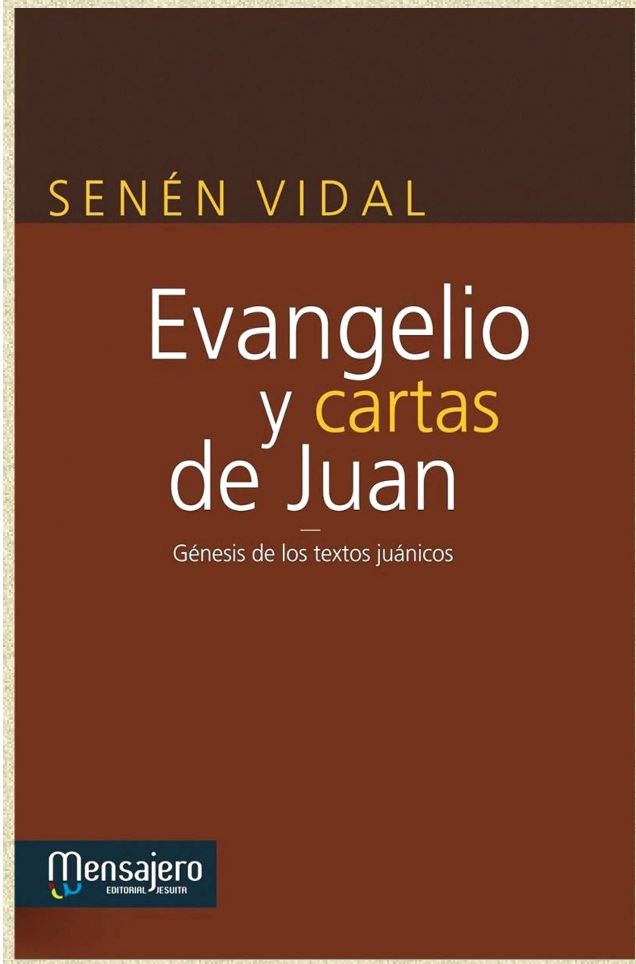
Bilbao: Ediciones Mensajero, S.A.

Senén Vidal



the Word was divine

la Palabra era divina



1,1-18: prólogo: el revelador

1 1 En el principio ya existía la Palabra:
la Palabra estaba con Dios,
la Palabra era divina.
2 Ella estaba, ya en el principio, con Dios.
3 Todo surgió por medio de ella:
sin ella no surgió
nada de lo creado.

4 En ella estaba la vida,
y la vida era la luz de los hombres.
5 Esa luz apareció en medio de la tiniebla,
pero la tiniebla no la acogió.

6 Surgió un hombre enviado por Dios, de nombre Juan: 7 vino para dar testimonio de esa luz, a fin de que todos creyeran por medio de él; 8 no era él la luz, sino sólo el testigo de la luz. 9 Esa era la verdadera luz, que ilumina a toda persona que viene a la existencia. 10 Estaba en el mundo, que surgió por medio de ella, pero el mundo no la reconoció.

11 Vino a su propiedad,
y los que le pertenecen no la acogieron.
12 Pero a cuantos la acogieron
les concedió el poder
para convertirse en hijos de Dios.
Esos son los creyentes en ella:
13 que han sido engendrados,
no por la potencia generativa
de la naturaleza
o de la apetencia sexual del hombre,
sino por el mismo Dios.

14 Esa Palabra se convirtió en un ser humano,
habitando en medio de nosotros.
Y así, hemos tenido experiencia de su esplendor
–el esplendor que tiene en cuanto unigénito del Padre–,
el de aquel que está lleno del don auténtico de la salvación.

15 Juan lo testifica al gritar:
—Este es aquel de quien afirmé: «El que viene detrás de mí tiene preferencia sobre mí, porque existía antes que yo».

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2013

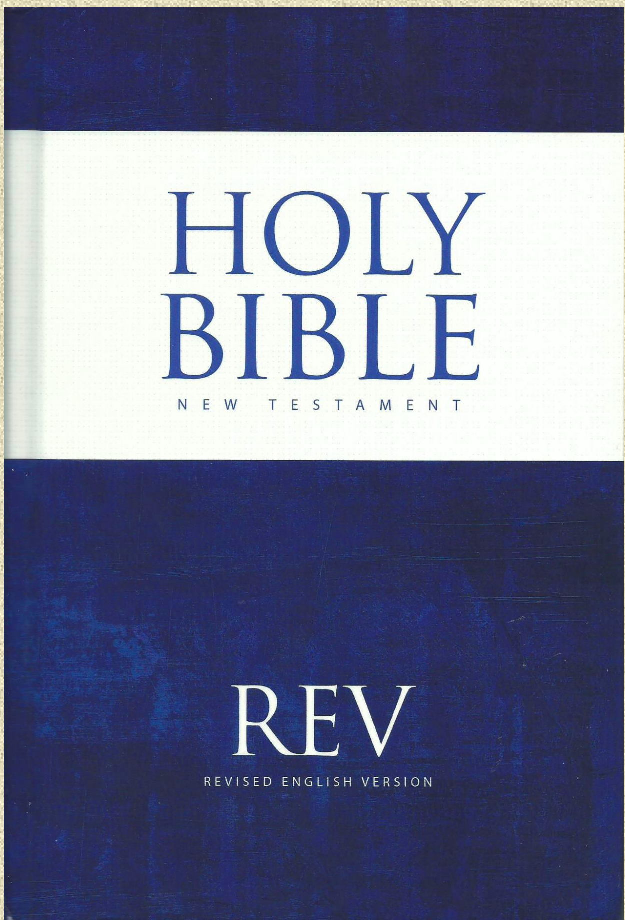
The Revised English Version New Testament

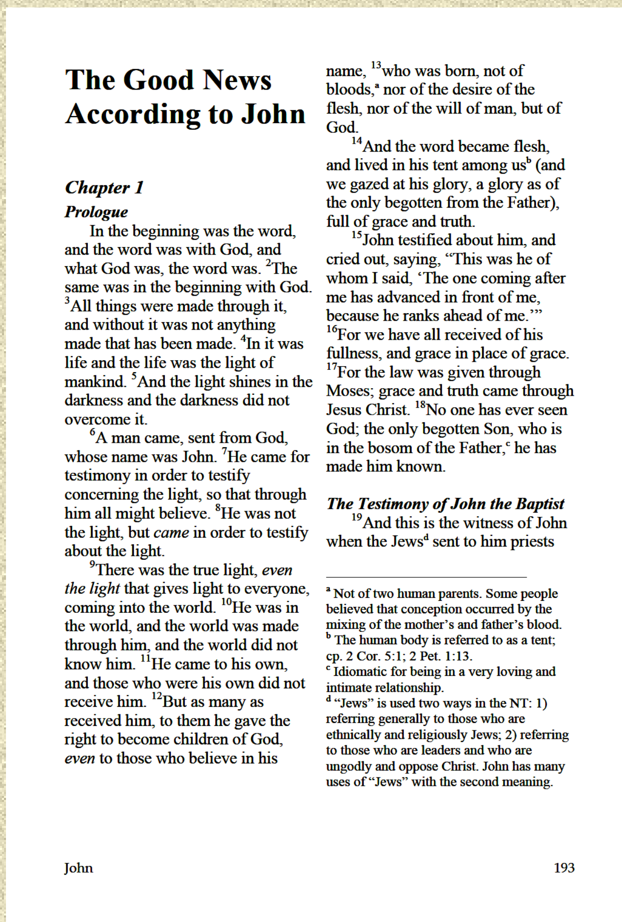
IN: Martinsville: Spirit & Truth Fellowship International, Inc., USA

John W. Schoenheit



and what God was, the word was





The Good News According to John

Chapter 1

Prologue

In the beginning was the word, and the word was with God, and what God was, the word was. [2]The same was in the beginning with God. [3]All things were made through it, and without it was not anything made that has been made. [4]In it was life and the life was the light of mankind. [5]And the light shines in the darkness and the darkness did not overcome it.

[6]A man came, sent from God, whose name was John. [7]He came for testimony in order to testify concerning the light, so that through him all might believe. [8]He was not the light, but *came* in order to testify about the light.

[9]There was the true light, *even the light* that gives light to everyone, coming into the world. [10]He was in the world, and the world was made through him, and the world did not know him. [11]He came to his own, and those who were his own did not receive him. [12]But as many as received him, to them he gave the right to become children of God, *even* to those who believe in his name, [13]who was born, not of bloods,[a] nor of the desire of the flesh, nor of the will of man, but of God.

[14]And the word became flesh, and lived in his tent among us[b] (and we gazed at his glory, a glory as of the only begotten from the Father), full of grace and truth.

[15]John testified about him, and cried out, saying, "This was he of whom I said, 'The one coming after me has advanced in front of me, because he ranks ahead of me.'" [16]For we have all received of his fullness, and grace in place of grace. [17]For the law was given through Moses; grace and truth came through Jesus Christ. [18]No one has ever seen God; the only begotten Son, who is in the bosom of the Father,[c] he has made him known.

The Testimony of John the Baptist

[19]And this is the witness of John when the Jews[d] sent to him priests

[a] Not of two human parents. Some people believed that conception occurred by the mixing of the mother's and father's blood.
[b] The human body is referred to as a tent; cp. 2 Cor. 5:1; 2 Pet. 1:13.
[c] Idiomatic for being in a very loving and intimate relationship.
[d] "Jews" is used two ways in the NT: 1) referring generally to those who are ethnically and religiously Jews; 2) referring to those who are leaders and who are ungodly and oppose Christ. John has many uses of "Jews" with the second meaning.

John 193

http://www.stfonline.org/pdf/rev/REV_whole.pdf

158

2013

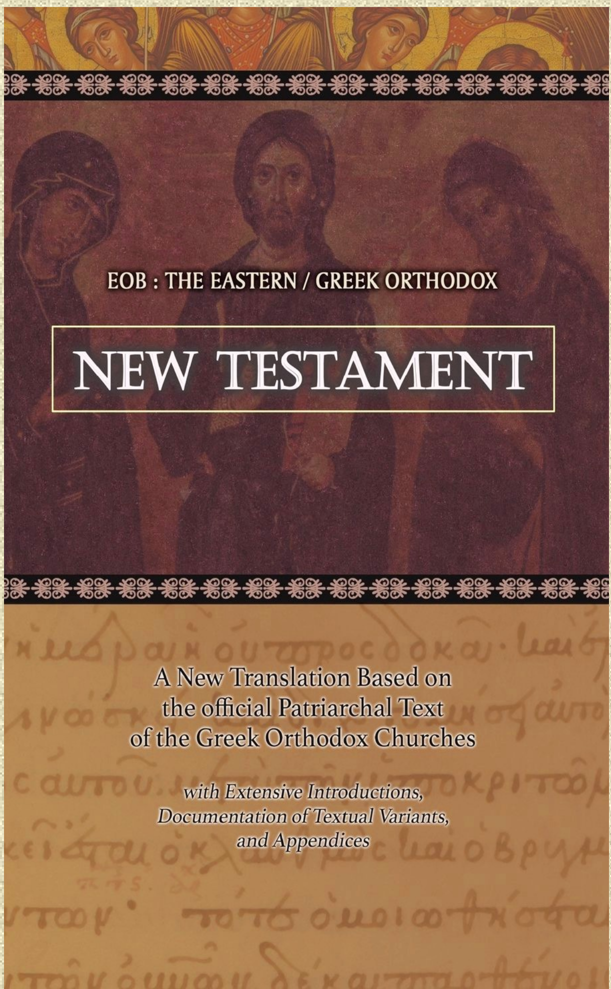
EOB: The Eastern / Greek Orthodox New Testament:
Based on the Patriarchal Text of 1904 with extensive variants

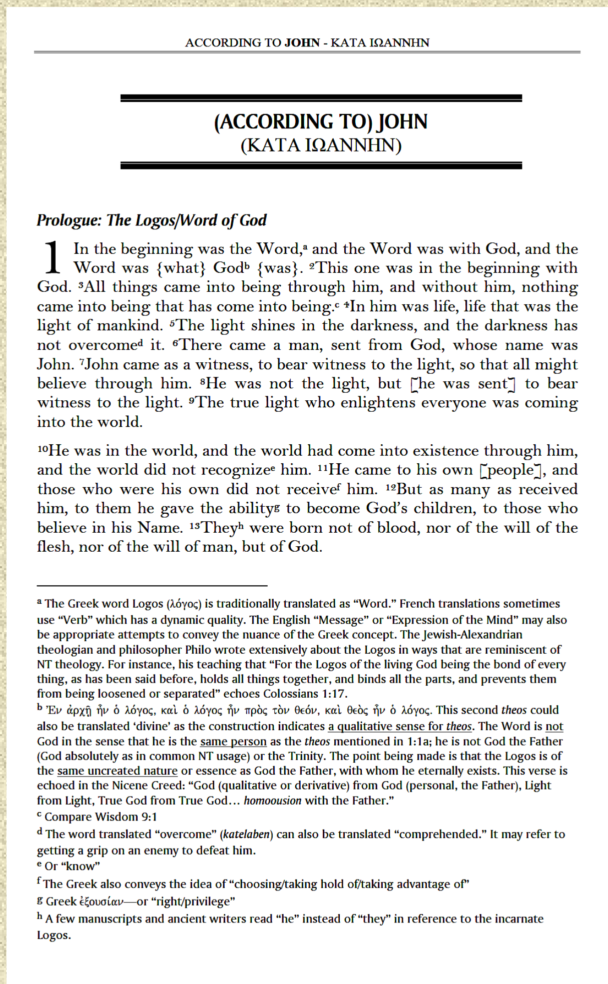
ed. Laurent Cleenewerck

archbp. Vsevolod Scopelos



and the Word was {what} God {was}





ACCORDING TO **JOHN** - KATA IΩANNHN

(ACCORDING TO) JOHN
(KATA IΩANNHN)

Prologue: The Logos/Word of God

1 In the beginning was the Word,[a] and the Word was with God, and the Word was {what} God[b] {was}. [2]This one was in the beginning with God. [3]All things came into being through him, and without him, nothing came into being that has come into being.[c] [4]In him was life, life that was the light of mankind. [5]The light shines in the darkness, and the darkness has not overcome[d] it. [6]There came a man, sent from God, whose name was John. [7]John came as a witness, to bear witness to the light, so that all might believe through him. [8]He was not the light, but ⌈he was sent⌉ to bear witness to the light. [9]The true light who enlightens everyone was coming into the world.

[10]He was in the world, and the world had come into existence through him, and the world did not recognize[e] him. [11]He came to his own ⌈people⌉, and those who were his own did not receive[f] him. [12]But as many as received him, to them he gave the ability[g] to become God's children, to those who believe in his Name. [13]They[h] were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

[a] The Greek word Logos (λόγος) is traditionally translated as "Word." French translations sometimes use "Verb" which has a dynamic quality. The English "Message" or "Expression of the Mind" may also be appropriate attempts to convey the nuance of the Greek concept. The Jewish-Alexandrian theologian and philosopher Philo wrote extensively about the Logos in ways that are reminiscent of NT theology. For instance, his teaching that "For the Logos of the living God being the bond of every thing, as has been said before, holds all things together, and binds all the parts, and prevents them from being loosened or separated" echoes Colossians 1:17.

[b] Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. This second *theos* could also be translated 'divine' as the construction indicates a qualitative sense for *theos*. The Word is not God in the sense that he is the same person as the *theos* mentioned in 1:1a; he is not God the Father (God absolutely as in common NT usage) or the Trinity. The point being made is that the Logos is of the same uncreated nature or essence as God the Father, with whom he eternally exists. This verse is echoed in the Nicene Creed: "God (qualitative or derivative) from God (personal, the Father), Light from Light, True God from True God… *homoousion* with the Father."

[c] Compare Wisdom 9:1

[d] The word translated "overcome" (*katelaben*) can also be translated "comprehended." It may refer to getting a grip on an enemy to defeat him.

[e] Or "know"

[f] The Greek also conveys the idea of "choosing/taking hold of/taking advantage of"

[g] Greek ἐξουσίαν—or "right/privilege"

[h] A few manuscripts and ancient writers read "he" instead of "they" in reference to the incarnate Logos.

https://azbyka.ru/otechnik/assets/uploads/books/18204/Eastern_Orthodox_Bible-New_Testament.pdf

159

2013
The Scriptures of Yahweh
html
John Sherman?

The Word was one of the gods.

version of 17-03-2021:



http://yahchanan.com/Love/Yahchanan.php

160

2013

ROMANIAN

Scripturile Creştine – Psalmii – Proverbele:
traducerea Calea Creştină (Ed. 1)

PDF

translator anonimous

and a God was the Word

şi un Dumnezeu era Cuvăntul

SCRIPTURILE CREŞTINE

—

PSALMII PROVERBELE

— TRADUCEREA —

CALEA CREŞTINĂ

Fapte 19:9: **„Dar unii s-au împietrit şi nu au crezut, vorbind de rău CALEA înaintea mulţimii; depărtându-se de ei, el a despărţit discipolii de ei, discutând zilnic în şcoala lui Tiran”.**

Fapte 11:26: **„Apoi au rămas cu ei un an întreg să se ducă împreună cu ei în adunare, şi să înveţe o mulţime multă. Şi întâia dată discipolii au fost numiţi: CREŞTINI în Antiohia”.**

Calea Creştină
2017 – Arad
caleacrestina.ro@gmail.com
www.CaleaCrestina.ro

EVANGHELIA DUPĂ IOAN

Capitolul 1 - Ioan

1. În început era Cuvântul, şi Cuvântul era la Dumnezeul; şi un Dumnezeu era Cuvântul.
2. Acesta, era în început la Dumnezeu.
3. Totul a fost făcut prin El, şi fără El nu a fost făcut nici unu care a fost făcut.
4. În El era viaţă, şi viaţa era lumina oamenilor.
5. Şi lumina luminează în întuneric, şi întunericul nu a cuprins-o.
6. A fost un om trimis de Dumnezeu, al cărui nume era Ioan.
7. Acesta a venit pentru mărturie; ca să mărturisească despre lumină, ca toţi să creadă prin el.
8. Nu era acela lumina, ci a venit ca să mărturisească despre lumină.
9. Lumina cea adevărată era cea care luminează pe orice om venind în lume.
10. El era în lume; şi lumea a fost făcută prin El, dar lumea nu L-a cunoscut.
11. El a venit la cele ale Sale; dar cei ai Săi, nu L-au primit.
12. Dar la câţi L-au primit, le-a dat dreptul să fie făcuţi copii ai lui Dumnezeu; adică celor crezând în Numele Lui;
13. care au fost născuţi nu din sânge, nici dintr-o voinţă a cărnii, nici dintr-o voinţă a unui bărbat, ci din Dumnezeu.
14. Şi Cuvântul S-a făcut carne, şi a locuit între noi; şi noi am privit gloria Lui, o glorie ca a unui unic-născut de la un Tată. El era plin de har şi de adevăr.
15. Ioan mărturiseşte despre El; şi a strigat, zicând: Acesta era Cel despre care am zis: Cel venind după mine, S-a făcut înainte de mine; pentru că mai întâi de mine, era El.
16. Pentru că din plinătatea Lui, noi toţi am primit; şi har peste har.
17. Pentru că legea a fost dată prin Moise; harul şi adevărul s-au făcut prin Iesus Christos.
18. Nici unu nu a văzut vreodată pe Dumnezeu; un Dumnezeu unic-născut, Cel fiind în sânul Tatălui, Acela L-a explicat.
19. Şi aceasta este mărturia lui Ioan; când au trimis la el iudeii din Ierusalim preoţi şi leviţi, ca să îl întrebe: tu cine eşti?
20. Şi el a mărturisit şi nu a tăgăduit, ci a mărturisit: eu nu sunt Christosul.
21. Şi ei l-au întrebat: Dar ce?! Tu eşti Ilie? Şi el a zis: nu sunt! Eşti tu profetul? Şi a răspuns: nu!
22. Deci i-au zis: cine eşti? Ca să dăm răspuns celor trimiţându-ne. Ce zici despre sine?
23. El a zis: eu sunt o voce, strigând în deşert: îndreptaţi calea lui Iehova! După cum a zis profetul Isaia.
24. Şi ei erau trimişi dintre farisei.
25. Şi ei l-au întrebat, şi i-au zis: Deci de ce botezi, dacă nu eşti Christosul, nici Ilie, nici profetul?
26. Ioan le-a răspuns, zicând: eu botez în apă, dar între voi stă Cel pe care voi nu Îl ştiţi;
27. El este Cel venind după mine care S-a făcut înainte de mine, căruia eu nu sunt vrednic să dezleg cureaua sandalei Lui.
28. Acestea s-au făcut în Betania, dincolo de Iordan; unde era Ioan, botezând.
29. În ziua următoare, Ioan vede pe Iesus venind către el, şi zice: iată! Mielul lui Dumnezeu, Cel ridicând păcatul lumii!
30. Acesta este Cel despre care am zis: după mine vine un bărbat, care S-a făcut înainte de mine, pentru că mai întâi de mine, a existat El.
31. Şi eu nu Îl ştiusem; dar, ca El să fie arătat lui Israel, pentru aceasta am venit eu botezând în apă.
32. Şi Ioan a mărturisit, zicând: am văzut Spiritul, coborând din cer, ca un porumbel; şi a rămas peste El.
33. Şi eu nu L-am ştiut; dar Cel trimiţându-mă să botez în apă, Acela mi-a zis: peste care ai să vezi Spiritul, coborând şi rămânând peste El; Acesta este Cel botezând în Spirit Sfânt.
34. Şi eu am văzut şi am mărturisit că Acesta este Fiul lui Dumnezeu.

http://www.caleacrestina.ro/download/SCC.pdf

161

2013

FRENCH

Évangile de Jean: Texte grec, traduction et notes

PDF

Didier Fontaine



and a god was the Logos

et dieu était le Logos

Didier FONTAINE

Évangile de Jean

Texte grec, traduction et notes

JEAN 1, 1-18 : LE LOGOS

1.1. À l'origine, le Logos était,
le Logos était auprès de Dieu
et dieu était le Logos.
2. Il était, à l'origine, auprès de Dieu.
3. Tout vint à l'existence par lui,
et sans lui, rien de ce qui est venu à l'existence,
ne vint à l'existence.
4. La vie était en lui – la vie, lumière des humains.
5. La lumière luit dans les ténèbres,
mais les ténèbres ne l'ont point saisie.
6. Un homme, nommé Jean, fut envoyé par Dieu.
7. Il vint pour un témoignage,
pour témoigner concernant la lumière
et que tous, par lui, puissent croire.
8. Ce n'était pas lui la lumière :
il devait témoigner
concernant la lumière.
9. La lumière véritable, qui illumine tout humain,
venait dans le monde.
10. Il est venu au monde,
monde qui par lui a été conçu,
mais le monde ne l'a point connu.
11. Il est venu vers les siens : les siens ne l'ont point reçu.
12. Mais à tous ceux qui l'ont reçu,
– qui croient en son nom –,
il a accordé la possibilité de devenir
des enfants de Dieu
13. - engendrés
non du sang
ni d'un désir charnel
ni d'un désir d'homme
mais de Dieu.
14. Le Logos est devenu chair,
il a séjourné parmi nous.
Nous avons contemplé sa gloire,
une gloire, pleine de faveur et de vérité,
comme celle d'un *enfant* unique auprès d'un père.
15. Jean témoigne et clame :
« Il est celui dont je disais :
Celui qui vient après moi
est passé devant moi
car il était avant moi. »
16 Oui, de sa plénitude nous recevons
faveur sur faveur,
17. car la Loi, par Moïse, fut donnée

http://areopage.net/blog/wp-content/uploads/2013/08/FONTAINE_Evangile_De_Jean.pdf

162

2014

XHOSA

Izibhalo eziphuhlisa imvelaphi yobuhebhere (OT & NT)

Elim Ministries, Fish Hoek, South Afrika

John Wahl



and the Word was powerful

laye iLizwi linamandla

IZIBHALO

EZIPHUHLISA IMVELAPHI YOBUHEBHERE

zona, uhleli. 24:24 Basuka nabathile ababenathi, baya engcwabeni, bafika kunjengoko babetshilo abafazi; ke yena abambonanga. 24:25 Waza yena wathi kubo, Oyi! basweli-kuqonda, bantliziyo zizeka kade ukukholwa kuko konke abakuthethayo abaprofeti! 24:26 UMesiya ubengamelwe na kukuthi abuve obu bunzima, aze angene eluzukweni lwakhe? 24:27 Uqalele ke kuMoshe nakubo bonke abaprofeti, wabachazela kuzo zonke izibhalo iindawo ezingaye. 24:28 Basondela kuloo mzana babesiya kuwo; wanga yena uyegqitha. 24:29 Besuka bamzama, besithi, Hlala nathi; ngokuba kuza kuhlwa, nemini iseyisangene. Wangena ukuba ahlale nabo. 24:30 Kwathi, ekungqengqeni kwakhe ngasesithebeni ndawonye nabo, wasithabatha isonka, wasikelela, waqhekeza, wabanika. 24:31 Avulwa ke amehlo abo, bamazi; wathi shwaka yena kubo. 24:32 Batshono ukuthi, Intliziyo yethu ibingavuthi na ngaphakathi kwethu, xa ebethetha nathi endleleni, naxa ebesityhilela izibhalo? 24:33 Besuka kwangelo lixa, babuyela eYerusalem, babafumana abalishumi elinamnye, bequkene ndawonye nabo babenabo, 24:34 besithi, INkosi inene ivukile, yabonakala kuSimon. 24:35 Baye nabo bezichankcisa izinto zendlela, nokwazeka kwayo kubo ekuqhekezeni isonka. 24:36 Ke kaloku, bakubon' ukuba bayazithetha ezo zinto, uYahshuwa ngokwakhe wema phakathi kwabo, wathi kubo, Uxolo malube nani. 24:37 Besuka ke bankwantya, bangenelwa kukoyika, beba babone umshologu. 24:38 Wathi kubo, Yini na ukuba nikhathazeke? Kungani na ke ukuba kunyuke izicamango ezintliziyweni zenu? 24:39 Khangelani izandla zam neenyawo zam, ngokuba ndim kanye; ndicofeni, nikhangele; ngokuba umshologu awunanyama namathambo, njengokuba nindibona ndinawo mna. 24:40 Utshilo, wababonisa izandla neenyawo zakhe. 24:41 Ke kaloku, bakubon' ukuba abakakholwa, ngenxa yovuyo, bemangalisiwe, wathi kubo, Ninanto na idliwayo apha? 24:42 Bamnika ke intwana yentlanzi eyosiweyo, neyenqatha lobusi; 24:43 wathabatha, wadla emehlweni abo. 24:44 Uthe ke kubo, Ngawo la amazwi endawathethayo kuni ndisenani, okokuba zimelwe kukuzaliseka zonke izinto ezibhaliweyo ngam kwiThorah kaMoshe, nasebaprofetini, nasezindumisweni. 24:45 Wandula wayivula ingqiqo yabo, ukuze baziqonde izibhalo; 24:46 wathi kubo, Kubhaliwe ngokunjalo, umelwe ngokunjalo uMesiya kukuthi eve ubunzima, abuye avuke kwabafileyo ngomhla wesithathu; 24:47 nokuba kuvakaliswe egameni lakhe inguquko noxolelo lwezono kuzo zonke iintlanga, kuqalelwa eYerusalem. 24:48 Nina ke ningamangqina ezi zinto. 24:49 Yabonani, mna ndilithumela kuni idinga likaBawo; ke nina hlalani kuwo umzi oyiYerusalem, nide nambathiswe amandla aphuma enyangweni. 24:50 Ke kaloku wabarholela ngaphandle, kwada kwaya eBhetani; waziphakamisa izandla zakhe, wabasikelela. 24:51 Kwathi, ekubasikeleleni kwakhe, wahluka kubo, wenyuswa wasiwa emazulwini. 24:52 Baza bona, bakuba bequbudile kuye, babuyela eYerusalem benovuyo olukhulu. 24:53 Bamana behleli etempileni, bedumisa, bebonga uElohim. Ameyin.

YORHANAN 1 Ekuqalekeni belikho iLizwi, laye iLizwi likuye uElohim, laye iLizwi linamandla. 1:2 Lona elo belikho ekuqalekeni kuElohim. 1:3 Izinto zonke zabakho ngalo; lingekho lona, akubangakho nanye into ethe yabakho. 1:4 Kulo kwakukho ubomi, baye ubomi obo bulukhanyiselo lwabantu. 1:5 Ukhanyiso ke olo lwabonakala ebumnyameni, basuka ubumnyama abaluqiqa. 1:6 Kwakho mntu uthunyiweyo evela kuElohim, ugama linguYorhanan. 1:7 Lowo weza kuba lingqina, ukuze angqine ngalo ukhanyiso, ukuze bonke bakholwe ngaye. 1:8 Yena lowo ubengelulo ukhanyiso; weza kungqina ngalo ukhanyiso. 1:9 Waye ke yena elukhanyiso oluyinyaniso, olubakhanyiselayo abantu bonke, esiza ehlabathini. 1:10 Ube esehlabathini ke; ihlabathi labakho ngaye, ihlabathi alimazanga. 1:11 Weza kokwakhe, baza abakhe abamvuma. 1:12 Ke bonke abamamkelayo wabanika igunya lokuba babe ngabantwana bakaElohim, abo ke bakholwayo kwigama lakhe; 1:13 abangazalwanga ngagazi, nangakuthanda kwanyama, nangakuthanda kwandoda; bazalwa nguElohim. 1:14 ULizwi waba yinyama, wahlala phakathi kwethu, sabubona ubuqaqawuli bakhe, ubuqaqawuli kanye bowokuphela kwamzeleyo uYise, ezele lubabalo nayinyaniso. 1:15 Uthi

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2014

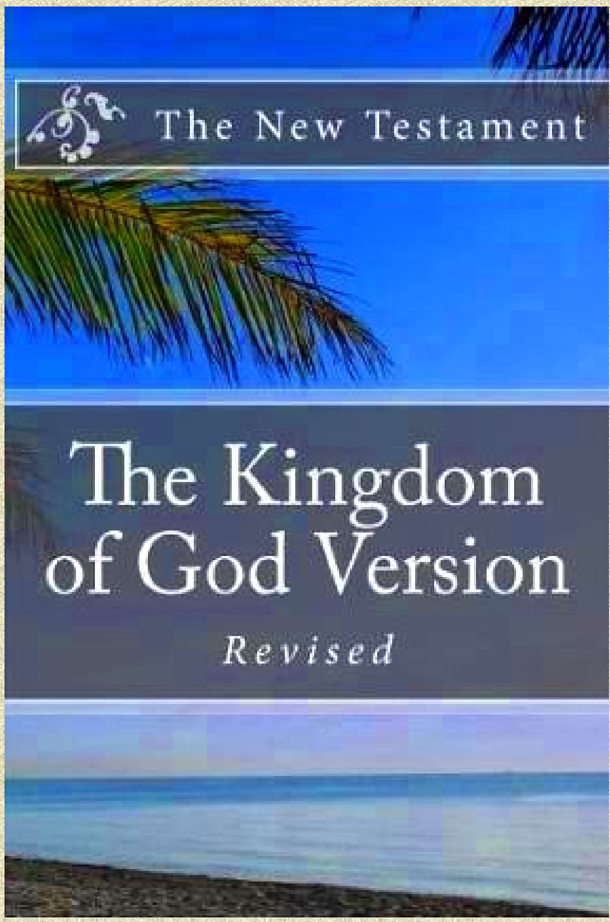
The New Testament: The Kingdom of God Version (Ed. 2, rev.)

CreateSpace Independent Publishing Platform

Raymond C. Faircloth



and what God was, the message was



164

2014

NT Greek Translation: An inter-verse commentary (Ed. 3)

PDF

Tara Stockdale

also "the specific god" *(=JCg)* was The Word

The Gospel according to **John: Part 1 Chapters 1 to 11** Issued date: 01 Aug 2007

(Revised: 09 Feb 2009) 2nd Rev: 07 Jan. 2013 3rd Rev. 30 Dec. 2014

John 1v1 *Time Frame reference - Introduction*

1st Parable *– JC as The Word of God created life that can become everlasting – those persons who imbue The Word of God and act with fidelity upon it now – shall become part of The New Creation and future sons of God.*
1st Allegory *– Word = JCg who then became JC to teach us by both speech and example, precisely what Yahweh Desires. We are taught JC(g) = The Word of God (Rev.19v13) who becomes The King of kings (Rev.19v16) in The Millennium.*
2nd 'Allegory' *– "All ... him" (v3) = JCg created all "Kinds" of Life on this planet – essentially* ***anything*** *with DNA.*

John 1v1 og In *(the)* {commencement/chief *(in order/time/place/rank)*}/beginning
John 1v1 og *(it)* was the word/sayings/reasoning/topics *(= JCg = JC in spiritual body)*
John 1v1 og also the word/sayings/reasoning/topics was toward/nearness/{accession to} The God *(= Yahweh),*
John 1v1 og also the {specific god} *(= JCg – please see glossary and v3)*
John 1v1 og was the word/sayings/reasoning/topics.
John 1v1 = **In the beginning** (of The World/Life) **was The Word** (= JCg),
also The Word (= JCg) **was {toward/nearness to} The** (Almighty) **God** (Yahweh),
also 'the specific god' ([of the context being The World/Life] = JCg) **was The Word** (Thus JCg as JC became Yahweh's mouthpiece).

In the beginning was The Word *(JCg)*, also The Word was near to The God *(Yahweh)*,
also "the specific god" *(= JCg)* was The Word.

Note in context of v2 explaining "In beginning", there is no Greek Word "The" placed in the original text for 'The Beginning' as was specifically used in the Greek text for "The Word" and thus we can accurately conclude that it is not ***'The*** *Beginning of The Universe' (as often erroneously assumed) being Yahweh's specific domain, but rather "In (the) beginning" of JCg's time domain, thus referenced to "Life" on this planet that The Greek calls: "The World" "Kosmos" Strongs™ = 2889 for "Adornment/Decoration" upon this planet – being the very reason* ***why*** *The Bible was written - specifically for "us" as The Culmination of "Life" on this planet (originally of barren rock and water)!*
Likewise "This/That (specific)" (Strongs™ = 3778 or 5126) is not used within this position – which tells us this verse is not speaking about The Absolute Beginning of The Universe, but rather again, it is John telling us about the beginning of "Life/Adornment/Decoration" of The Earth.
This reasoning is further supported because The Greek word for "Beginning" ("arche" Strongs™= 746) is given in the "nominative" case and ***not*** *the "accusative" case - and thus following along the same principles as "ho theos" being a "relative pointer" referenced upon The Subject Matter of the context (being "us" - humans) rather than an "absolute pointer" that would be used to point directly to the beginning of The Universe. Thus we reason that in the same manner: 'the case' of "ho theos" (equally nominative) being relative to "us" as "The World/Life" then likewise so is the use of "Beginning" as the 'nominative case' to be relative to "us" as "The World/life".*
Now moving to another area of possible conflict.
Not often explained to us is the Greek word "aggelos" only means "messenger/{bringer of tidings}" and often assumed as being "messenger of God (sent to tell)" which is true in most instances.
However in 2Cor.2v7 we have the splinter in Paul's side being described as an angel of Satan (to be a messenger to remind him that Satan was close to devour him). I only mention this to alert the reader to take the word "angel/messenger" in context. Likewise the two spies sent to Jericho where called "angels/messengers/{bringers of tiding}" (James.2v25), John the Baptist was called "angel/messenger/{bringer of tidings}" Mark.1v2, also disciples were called "angels/messengers/{bringers of tidings}" (of John - Luke.7v24, and of JC - Luke.9v52) and thus by inference Paul instructs us to be hospitable to the TCs teaching the word of God in their ministry work (Heb.13v2) following Abraham's example at Gen.18v2-5, and I could give more examples to demonstrate the veracity of my reasoning. Also the reader must understand (as I profusely show elsewhere) translators are paid to deliver what the paymasters desire to read (Leaders of Christendom) and hence the reader will only find these correctly defined words in The Original Greek or within my most accurate and utterly transparent translation of The Greek Scriptures, which is also commutative, unlike any other English translation on this planet (true at 2015 CE)!
Thus in context we inductively realise that JC was "The Word of God" = ***Chief Messenger*** *of The Almighty God = The* ***Chief Angel*** *of Yahweh. with reference to this planet for this planet. The Bible is not specifically written for other life-forms within this universe – and we should not irrationally extend its scope!*
Understand this and it unlocks many verses within John's later book entitled: "Revelations".
This is all Biblically accurate - irrespective of what most of our worldly Christian leaders state in utter error (of most things scriptural as I thoroughly explain with innumerate examples where there are at least 50 different examples in chapters 2 and 3 of Revelations alone)!
It is just that we have been indoctrinated to understand 'Angel' as something with 'feathered wings', which is ***entirely ancient mythology****!*
(Note: The Almighty God of [and 'outside'] The Universe = Yahweh (old Jewish name) = Jehovah (modern Jewish name) = The Ultimate Authority).

John 1v2 og This *(specific)* *(one = The Word, JCg)* was in *(the)* {commencement/chief *(in order/time/place/rank)*}/beginning
John 1v2 og toward/nearness/{accession to} *(= having a propensity for)* of The God *(Yahweh).*
John 1v2 = **This specific one** (JCg as The Word of God) **was in** (the) **beginning** (of The World/Life)
towards/nearness of The God (Yahweh).

This specific one *(= JCg)* was in the beginning near to The God *(= Yahweh).*

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2014

SPANISH

Kitvê ha'Talmidím Rishoním

"Escritos de los Primeros Discípulos"

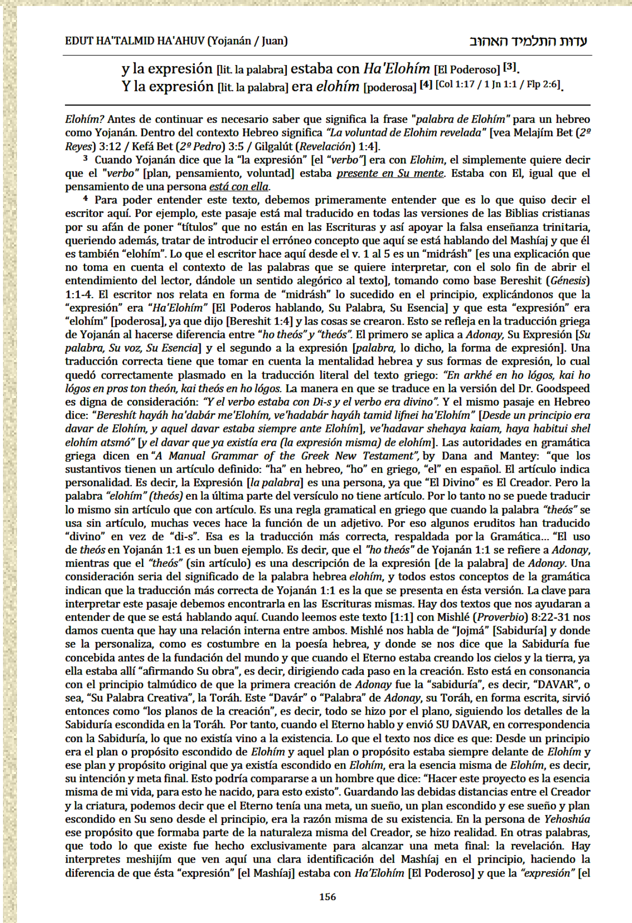
Córdoba: Editorial "TZIÓN", Argentina

Yosef Jaím

And the expression [lit. word] was *elohím* [mighty]

Y la expresión [lit. la palabra] era *elohím* [poderosa]





y la expresión [lit. la palabra] estaba con *Ha'Elohím* [El Poderoso] [3].
Y la expresión [lit. la palabra] era *elohím* [poderosa] [4] [Col 1:17 / 1 Jn 1:1 / Flp 2:6].

Elohím? Antes de continuar es necesario saber que significa la frase "*palabra de Elohím*" para un hebreo como Yojanán. Dentro del contexto Hebreo significa *"La voluntad de Elohim revelada"* [vea Melajím Bet (*2º Reyes*) 3:12 / Kefá Bet (*2º Pedro*) 3:5 / Gilgalút (*Revelación*) 1:4].

[3] Cuando Yojanán dice que la "la expresión" [el "*verbo*"] era con *Elohim*, el simplemente quiere decir que el "*verbo*" [plan, pensamiento, voluntad] estaba *presente en Su mente*. Estaba con El, igual que el pensamiento de una persona *está con ella*.

[4] Para poder entender este texto, debemos primeramente entender que es lo que quiso decir el escritor aquí. Por ejemplo, este pasaje está mal traducido en todas las versiones de las Biblias cristianas por su afán de poner "títulos" que no están en las Escrituras y así apoyar la falsa enseñanza trinitaria, queriendo además, tratar de introducir el erróneo concepto que aquí se está hablando del Mashíaj y que él es también "elohím". Lo que el escritor hace aquí desde el v. 1 al 5 es un "midrásh" [es una explicación que no toma en cuenta el contexto de las palabras que se quiere interpretar, con el solo fin de abrir el entendimiento del lector, dándole un sentido alegórico al texto], tomando como base Bereshit (*Génesis*) 1:1-4. El escritor nos relata en forma de "midrásh" lo sucedido en el principio, explicándonos que la "expresión" era "*Ha'Elohím*" [El Poderos hablando, Su Palabra, Su Esencia] y que esta "expresión" era "elohím" [poderosa], ya que dijo [Bereshit 1:4] y las cosas se crearon. Esto se refleja en la traducción griega de Yojanán al hacerse diferencia entre *"ho theós" y "theós"*. El primero se aplica a *Adonay,* Su Expresión [*Su palabra, Su voz, Su Esencia*] y el segundo a la expresión [*palabra,* lo dicho, la forma de expresión]. Una traducción correcta tiene que tomar en cuenta la mentalidad hebrea y sus formas de expresión, lo cual quedó correctamente plasmado en la traducción literal del texto griego: *"En arkhé en ho lógos, kai ho lógos en pros ton theón, kai theós en ho lógos.* La manera en que se traduce en la versión del Dr. Goodspeed es digna de consideración: *"Y el verbo estaba con Di-s y el verbo era divino".* Y el mismo pasaje en Hebreo dice: "*Bereshít hayáh ha'dabár me'Elohím, ve'hadabár hayáh tamid lifnei ha'Elohím"* [*Desde un principio era davar de Elohím, y aquel davar estaba siempre ante Elohím*], *ve'hadavar shehaya kaiam, haya habitui shel elohím atsmó"* [*y el davar que ya existía era (la expresión misma) de elohím*]. Las autoridades en gramática griega dicen en "*A Manual Grammar of the Greek New Testament",* by Dana and Mantey: "que los sustantivos tienen un artículo definido: "ha" en hebreo, "ho" en griego, "el" en español. El artículo indica personalidad. Es decir, la Expresión [*la palabra*] es una persona, ya que "El Divino" es El Creador. Pero la palabra *"elohím" (theós)* en la última parte del versículo no tiene artículo. Por lo tanto no se puede traducir lo mismo sin artículo que con artículo. Es una regla gramatical en griego que cuando la palabra *"theós"* se usa sin artículo, muchas veces hace la función de un adjetivo. Por eso algunos eruditos han traducido "divino" en vez de "di-s". Esa es la traducción más correcta, respaldada por la Gramática... "El uso de *theós* en Yojanán 1:1 es un buen ejemplo. Es decir, que el *"ho theós"* de Yojanán 1:1 se refiere a *Adonay*, mientras que el *"theós"* (sin artículo) es una descripción de la expresión [de la palabra] de *Adonay*. Una consideración seria del significado de la palabra hebrea *elohím*, y todos estos conceptos de la gramática indican que la traducción más correcta de Yojanán 1:1 es la que se presenta en ésta versión. La clave para interpretar este pasaje debemos encontrarla en las Escrituras mismas. Hay dos textos que nos ayudaran a entender de que se está hablando aquí. Cuando leemos este texto [1:1] con Mishlé (*Proverbio*) 8:22-31 nos damos cuenta que hay una relación interna entre ambos. Mishlé nos habla de "Jojmá" [Sabiduría] y donde se la personaliza, como es costumbre en la poesía hebrea, y donde se nos dice que la Sabiduría fue concebida antes de la fundación del mundo y que cuando el Eterno estaba creando los cielos y la tierra, ya ella estaba allí "afirmando Su obra", es decir, dirigiendo cada paso en la creación. Esto está en consonancia con el principio talmúdico de que la primera creación de *Adonay* fue la "sabiduría", es decir, "DAVAR", o sea, "Su Palabra Creativa", la Toráh. Este "Davár" o "Palabra" de *Adonay*, su Toráh, en forma escrita, sirvió entonces como "los planos de la creación", es decir, todo se hizo por el plano, siguiendo los detalles de la Sabiduría escondida en la Toráh. Por tanto, cuando el Eterno hablo y envió SU DAVAR, en correspondencia con la Sabiduría, lo que no existía vino a la existencia. Lo que el texto nos dice es que: Desde un principio era el plan o propósito escondido de *Elohím* y aquel plan o propósito estaba siempre delante de *Elohím* y ese plan y propósito original que ya existía escondido en *Elohím*, era la esencia misma de *Elohím*, es decir, su intención y meta final. Esto podría compararse a un hombre que dice: "Hacer este proyecto es la esencia misma de mi vida, para esto he nacido, para esto existo". Guardando las debidas distancias entre el Creador y la criatura, podemos decir que el Eterno tenía una meta, un sueño, un plan escondido y ese sueño y plan escondido en Su seno desde el principio, era la razón misma de su existencia. En la persona de *Yehoshúa* ese propósito que formaba parte de la naturaleza misma del Creador, se hizo realidad. En otras palabras, que todo lo que existe fue hecho exclusivamente para alcanzar una meta final: la revelación. Hay interpretes meshijím que ven aquí una clara identificación del Mashíaj en el principio, haciendo la diferencia de que ésta "expresión" [el Mashíaj] estaba con *Ha'Elohím* [El Poderoso] y que la *"expresión"* [el

https://kehilamesianica.jimdofree.com/app/download/6491709477/03.+YOJANAN+(155-226).pdf?t=1410833163

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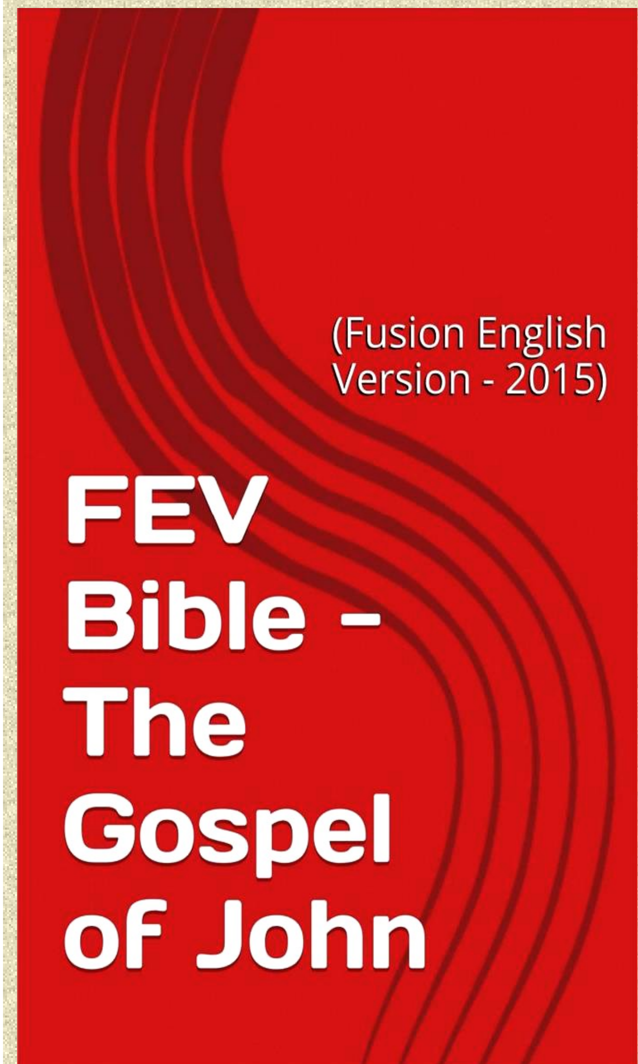
2015

Fusion English Version Bible:
The Gospel of John

Amazon Ltd.

Daniel Harder

and the Logos had divine nature



John

Chapter 1

1 In the beginning there existed the Expression known as the Logos, and the Logos was close to God, and the Logos had divine nature. ***2*** This is the Logos who existed in the beginning with God. ***3*** All things were created through the Logos. Without him not even one thing was created that has been created. ***4*** Life was created in the Logos, and the life was the light of humankind. ***5*** The Light shines in the darkness, and the darkness hasn't overcome it. ***6*** There came a man, sent from God, whose name was John the Immerser. ***7*** John came as a witness, that he might testify about the Light, that all people might trust in God through him. ***8*** He was not the Light, but was sent that he might testify about the Light. ***9*** The True Light that enlightens everyone was arriving in the world.

10 The Logos was in the world, and the world was created through him, but the world didn't recognize him. ***11*** The Logos came to his own people, the Jews, but those who were his own people didn't receive him. ***12*** But as many

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2015

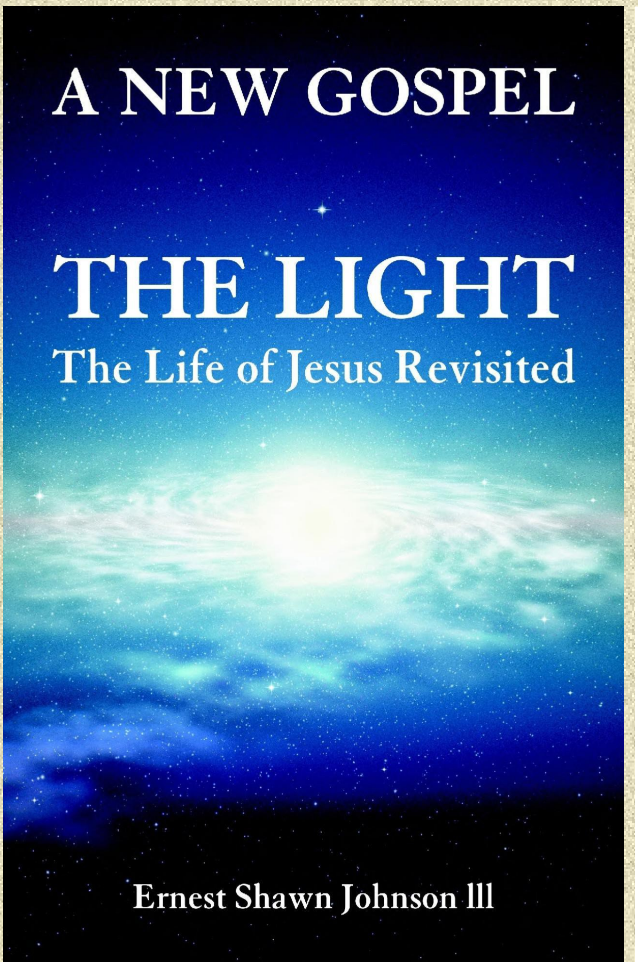
The Light.

The Life of Jesus Revisited: A New Gospel

Lulu Publishing Service, Australia

Ernest S. Johnson III

and the word was divine



CHAPTER 1

THE WORD

In the beginning was the word, and the word was with God and the word was divine.-*(1) The same was in the beginning with God. All things came into being through it,-*(2) and without it nothing came into being. In it was life-*(3) and that life was the light of men. And the light shines in the darkness, and the darkness cannot over power it. There was a man sent from God whose name was John. He came for a testimony, to testify-*(4) about the light, so that everyone through him would become a believer. He was not the light,-*(4) but he was sent to testify about the light, the true light which gives light to every man coming into the world. He was in the world, and the world came to life because of him,-*(5) however the world did not understand him. He came to his own people, but his own people did not learn from him.-*(6) But those of them that did learn from him-*(7) he gave them the strength-*(8) to become the servants of God, because they believed in his name.-*(9) They were not born from blood, nor from flesh, nor from the will of man, but from God. And the word became flesh, and dwelt among us, full of grace and truth.-*(10) John did testify about him, and cried out, "This is he of whom I said, the one coming after me, ranks ahead of me, because he is superior to me. "And from his fullness we have all received grace upon grace. The Torah-(law) came to us through Moses, but grace

1

https://books.google.pl/books?id=ZRX8CgAAQBAJ

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2015

SPANISH

Biblia del Hebreo al Español: Brit Hajadash-N.T. (Volume 2)

Panama

Yojanan ben Peretz

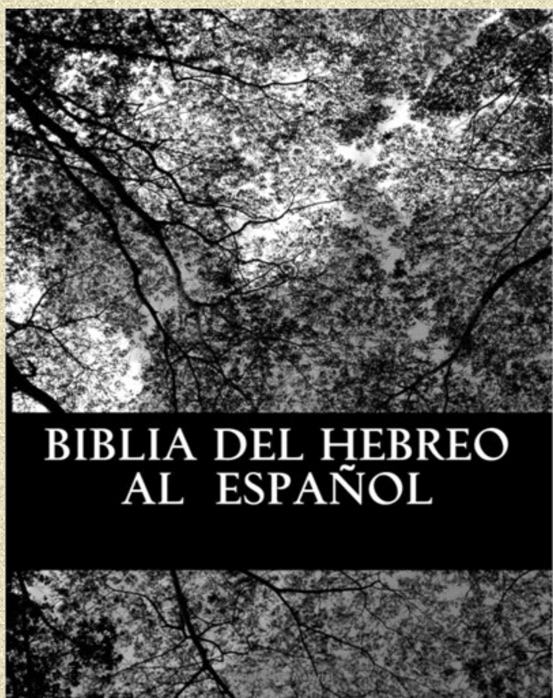


and the memra was mighty

y la memrah era poderosa

Las Buenas Noticias (besarot) de Yehshúa Ha Mashíaj
Según Reportadas por Yojanán – Juan

1 1 Bereshit hayáh hamemra wememra hayáh et haElohim weelohim hayáh ḥamemra. En el principio existía la memrah (expresión de *YAHWEH*), y la memrah era con *El Todopoderoso* y la memrah era poderosa. 2 El era en el principio con *HaElohim*. 3 Todas las cosas por medio de El fueron hechas, y sin El nada de lo que ha sido hecho hubiera



https://issuu.com/osva613/docs/sefer_de_yojanan_en_3d

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2015

SPANISH

Las Buenas Noticias de Iauhanan

PDF

Julio Ramos

and mighty was the Word

y poderosa estaba siendo la Palabra

LAS BUENAS NOTICIAS DE IAUHANAN

CAPÍTULO 1

y

REVISADO EN 26-09-15

POR DON JULIO RAMOS

1 EN **el** principio **estaba siendo** la **Palabra**, y la Palabra estaba siendo **hacia a el PODEROSO**, **y poderosa estaba siendo la Palabra.**

2 **Esta estaba siendo** en **el** principio hacia a el PODEROSO.

3 Todo a través de **ella llegó estar siendo**; y sin ella nada de lo que llegó a estar siendo, ha llegado a estar **siendo.**

4 En **ella estaba siendo la vida**, y la vida **estaba siendo** la luz de los hombres.

5 Y la luz **está resplandeciendo en la oscuridad**; más la oscuridad no **estaba consiguiendo** extinguirla.

6 Un hombre **Llegó a estar siendo**, y que habiendo estado siendo enviado como emisario por EL PODEROSO, el cual se está llamando el **Iauhanan.**

7 Este estaba viniendo para dar testimonio, **testificando** acerca de la luz, para que todos **estuvieran creyendo** por medio de él.

https://donjulioramos.blogspot.com/

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2015

RUMUNIAN

Noul Testament înainte de corecțiile gnostico-catolice: Evanghelia după Ioan

Floreşti – Cluj, România

translator anonymous

Ionică Takacs (revisor)

and like God was the Word

şi ca Dumnezeu era Cuvântul

Noul Testament
înainte de corecțiile gnostico-catolice

PROIECTUL VERSIUNEA „BIBLIA ANTICĂ"

Proiectul "Biblia Antică Ante-Niceeană" –
Biblia antică înainte de Conciliul de la Niceea, 325

Cărțile Vechiului şi Noului Legământ înainte de intervențiile scribale de modificare

Acest text este o recenzie, nu o nouă traducere

Recenzie

Ionică Takacs

Evanghelia După Ioan

2015, Floreşti – Cluj, România

Evanghelia redactată după apostolul Ioan

Capitolul I

1. La început era Cuvântul, şi Cuvântul era cu Dumnezeu şi ca Dumnezeu era Cuvântul. (Trimiteri: Proverbe 30:4, Ioan 14:7-11, Evrei 1:1-3)
2. El era la început cu Dumnezeu.
3. Toate prin el au apărut, şi fără el n-a apărut nici măcar un lucru din ceea ce a apărut. (Trimiteri: Geneza 1:26, Proverbe 8:22-30)
4. În el era viața şi viața era lumina oamenilor.
5. Lumina luminează în întuneric şi întunericul n-a biruit-o.
6. Era un bărbat trimis de la Dumnezeu; numele lui era Ioan.
7. El a venit ca martor, ca să mărturisească despre lumină, pentru ca toți să creadă prin el.
8. N-a fost el lumina, ci acela care să depună mărturie despre lumină.
9. Adevărata lumină este acela care, venind în lume, luminează pe orice om.
10. El era în lume şi lumea a fost făcută prin el, dar lumea nu l-a cunoscut.
11. A venit la ai săi şi ai săi nu l-au primit.
12. Dar tuturor celor ce l-au primit, adică celor ce cred în numele lui, le-a dat dreptul să fie copii ai lui Dumnezeu,
13. care au fost născuți nu din sânge, nici din voia cărnii lor, nici din voia vreunui om, ci din Dumnezeu.
14. Şi Cuvântul a devenit carne şi a locuit printre noi şi noi am privit slava lui, slava ca a unui singur născut al unui tata, plin de har şi de adevăr.
15. Ioan a mărturisit despre el şi a strigat, zicând: "El era acela despre care ziceam eu: Cel care vine după mine este înaintea mea, pentru ca era înainte de mine."
16. Fiindcă noi toți am primit din plinătatea lui şi har peste har;
17. căci Legea a fost data prin Moise, dar harul şi adevărul au venit prin Isus Christos.
18. Dumnezeu de nici unul n-a fost văzut vreodată. Singurul născut Fiu, care este la sânul Tatălui, acela l-a făcut cunoscut.
19. Şi aceasta este mărturia lui Ioan, când iudeii au trimis din Ierusalim pe nişte preoți şi leviți să-l întrebe: "Tu cine eşti?"
20. El a recunoscut şi n-a tăgăduit, şi a mărturisit: "Eu nu sunt Unsul (Christosul)."
21. Şi ei l-au întrebat: "Dar cine eşti? Eşti Ilie?" Şi el a zis: "Nu sunt." "Eşti prorocul?" Şi el a răspuns: "Nu."
22. Atunci i-au zis: "Cine eşti tu? Ca să dăm răspuns celor care ne-au trimis. Ce zici tu despre tine însuti?"
23. "Eu", a zis el, "sunt glasul celui ce strigă în pustie: "Neteziți calea înaintea lui Iehova" cum a zis prorocul Isaia." (Trimiteri: Isaia 40:3)
24. Trimişii erau din partea fariseilor.
25. Ei l-au întrebat şi i-au zis: "Atunci de ce botezi, dacă nu eşti Unsul, nici Ilie, nici prorocul?"
26. Şi răspunzând, Ioan le-a zis: "Eu botez cu apa; dar în mijlocul vostru stă unul, pe care voi nu-l cunoaşteți.
27. El este acela care vine după mine; eu nu sunt vrednic să-i dezleg cureaua sandalelor."
28. Acestea s-au petrecut în Betania, dincolo de Iordan, unde boteza Ioan.
29. A doua zi, a văzut pe Isus venind la el şi a zis: "Iată mielul lui Dumnezeu, care ridică

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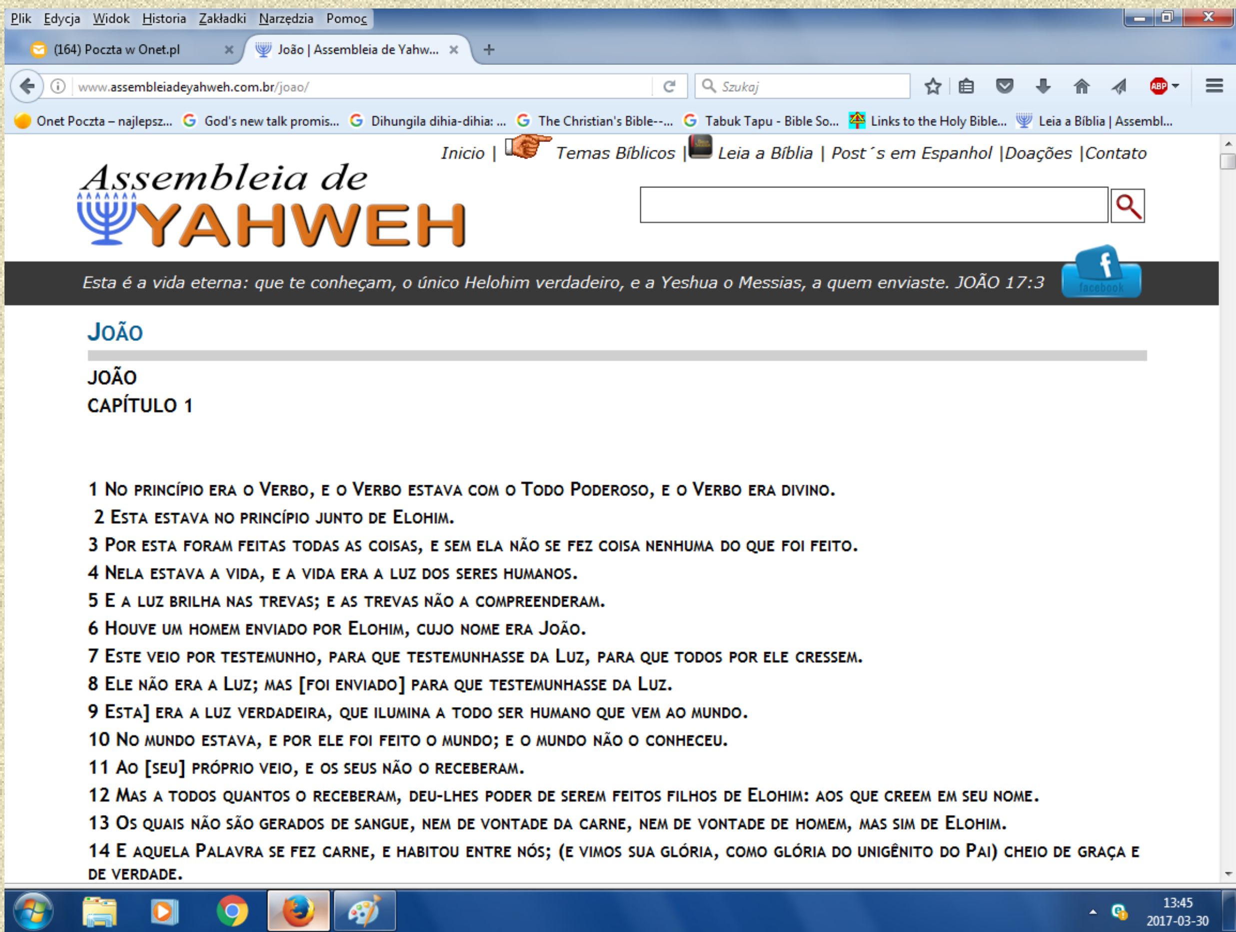
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Bíblia Livre (BLIVRE)

Diego Santos – Mario Sérgio – Marco Teles

and the Word was divine

e o Verbo era divino



http://www.assembleiadeyahweh.com.br/leia-a-biblia/

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Bíblia Restaurada Israelita

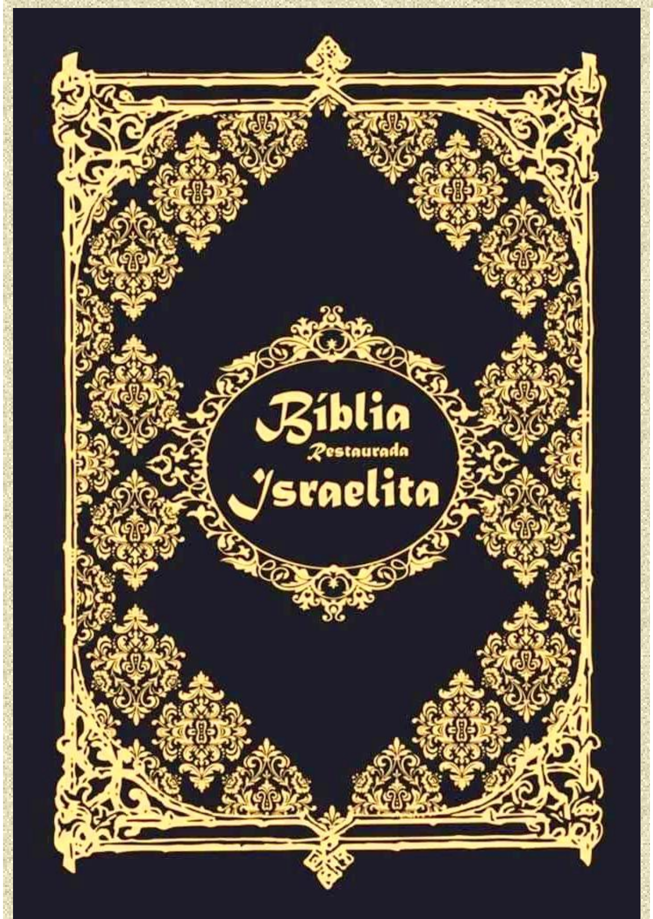
Comunidade Judaica Familia Israelita, Brasil

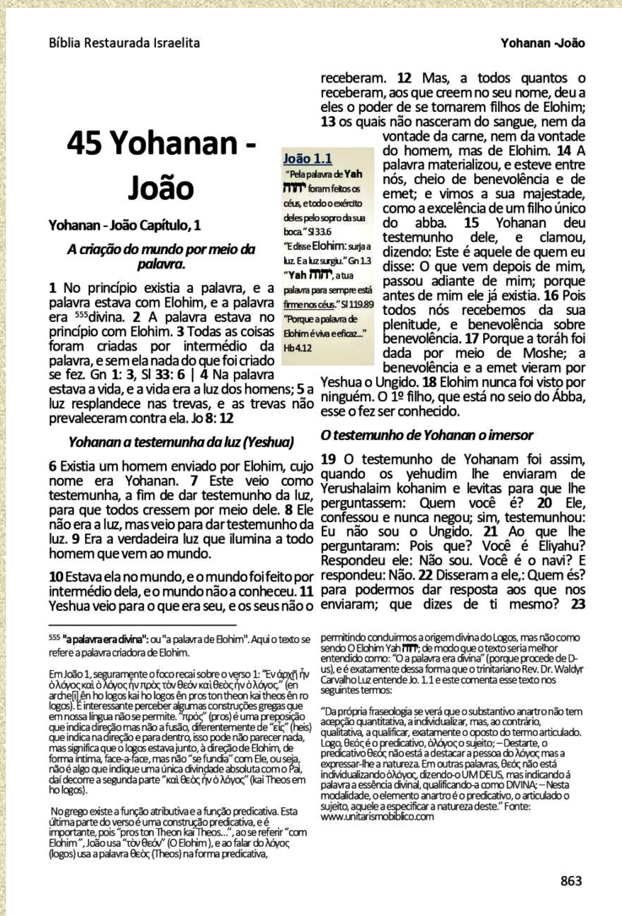
Eliyahu Pinho (ch. coordinator)



and the word was divine

e a palavra era divina





Bíblia Restaurada Israelita — Yohanan -João

45 Yohanan - João

Yohanan - João Capítulo, 1

A criação do mundo por meio da palavra.

1 No princípio existia a palavra, e a palavra estava com Elohim, e a palavra era [555]divina. **2** A palavra estava no princípio com Elohim. **3** Todas as coisas foram criadas por intermédio da palavra, e sem ela nada do que foi criado se fez. Gn **1**: **3**, Sl **33**: **6** | **4** Na palavra estava a vida, e a vida era a luz dos homens; **5** a luz resplandece nas trevas, e as trevas não prevaleceram contra ela. Jo **8**: **12**

João 1.1
"Pela palavra de **Yah** יהוה foram feitos os céus, e todo o exército deles pelo sopro da sua boca." Sl 33.6
"E disse Elohim: surja a luz. E a luz surgiu." Gn 1.3
"**Yah** יהוה, a tua palavra para sempre está firme nos céus." Sl 119.89
"Porque a palavra de Elohim é viva e eficaz..." Hb 4.12

Yohanan a testemunha da luz (Yeshua)

6 Existia um homem enviado por Elohim, cujo nome era Yohanan. **7** Este veio como testemunha, a fim de dar testemunho da luz, para que todos cressem por meio dele. **8** Ele não era a luz, mas veio para dar testemunho da luz. **9** Era a verdadeira luz que ilumina a todo homem que vem ao mundo.

10 Estava ela no mundo, e o mundo foi feito por intermédio dela, e o mundo não a conheceu. **11** Yeshua veio para o que era seu, e os seus não o receberam. **12** Mas, a todos quantos o receberam, aos que creem no seu nome, deu a eles o poder de se tornarem filhos de Elohim; **13** os quais não nasceram do sangue, nem da vontade da carne, nem da vontade do homem, mas de Elohim. **14** A palavra materializou, e esteve entre nós, cheio de benevolência e de emet; e vimos a sua majestade, como a excelência de um filho único do abba. **15** Yohanan deu testemunho dele, e clamou, dizendo: Este é aquele de quem eu disse: O que vem depois de mim, passou adiante de mim; porque antes de mim ele já existia. **16** Pois todos nós recebemos da sua plenitude, e benevolência sobre benevolência. **17** Porque a toráh foi dada por meio de Moshe; a benevolência e a emet vieram por Yeshua o Ungido. **18** Elohim nunca foi visto por ninguém. O 1º filho, que está no seio do Ábba, esse o fez ser conhecido.

O testemunho de Yohanan o imersor

19 O testemunho de Yohanam foi assim, quando os yehudim lhe enviaram de Yerushalaim kohanim e levitas para que lhe perguntassem: Quem você é? **20** Ele, confessou e nunca negou; sim, testemunhou: Eu não sou o Ungido. **21** Ao que lhe perguntaram: Pois que? Você é Eliyahu? Respondeu ele: Não sou. Você é o navi? E respondeu: Não. **22** Disseram a ele,: Quem és? para podermos dar resposta aos que nos enviaram; que dizes de ti mesmo? **23**

[555] **"a palavra era divina":** ou "a palavra de Elohim". Aqui o texto se refere a palavra criadora de Elohim.

Em João 1, seguramente o foco recai sobre o verso 1: "Ev ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος." (en arche[i] ên ho logos kai ho logos ên pros ton theon kai theos ên ro logos). É interessante perceber algumas construções gregas que em nossa língua não se permite. "πρός" (pros) é uma preposição que indica direção mas não a fusão, diferentemente de "εἰς" (heis) que indica na direção e para dentro, isso pode não parecer nada, mas significa que o logos estava junto, à direção de Elohim, de forma íntima, face-a-face, mas não "se fundia" com Ele, ou seja, não é algo que indique uma única divindade absoluta com o Pai, daí decorre a segunda parte "καὶ θεὸς ἦν ὁ λόγος" (kai Theos em ho logos).

No grego existe a função atributiva e a função predicativa. Esta última parte do verso é uma construção predicativa, e é importante, pois "pros ton Theon kai Theos...", ao se referir "com Elohim", João usa "τὸν θεόν" (O Elohim), e ao falar do λόγος (logos) usa a palavra θεὸς (Theos) na forma predicativa, permitindo conduirmos a origem divina do Logos, mas não como sendo O Elohim Yah יהוה; de modo que o texto seria melhor entendido como: "O a palavra era divina" (porque procede de D-us), e é exatamente dessa forma que o trinitariano Rev. Dr. Waldyr Carvalho Luz entende Jo. 1.1 e este comenta esse texto nos seguintes termos:

"Da própria fraseologia se verá que o substantivo anartro não tem acepção quantitativa, a individualizar, mas, ao contrário, qualitativa, a qualificar, exatamente o oposto do termo articulado. Logo, θεός é o predicativo, ὁλόγος o sujeito; – Destarte, o predicativo θεὸς não está a destacar a pessoa do λόγος mas a expressar-lhe a natureza. Em outras palavras, θεός não está individualizando ὁλόγος, dizendo-o UM DEUS, mas indicando á palavra a essência divinal, qualificando-a como DIVINA; – Nesta modalidade, o elemento anartro é o predicativo, o articulado o sujeito, aquele a especificar a natureza deste." Fonte: www.unitarismobiblico.com

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online: http://www.bibliajudaica.com/index.php

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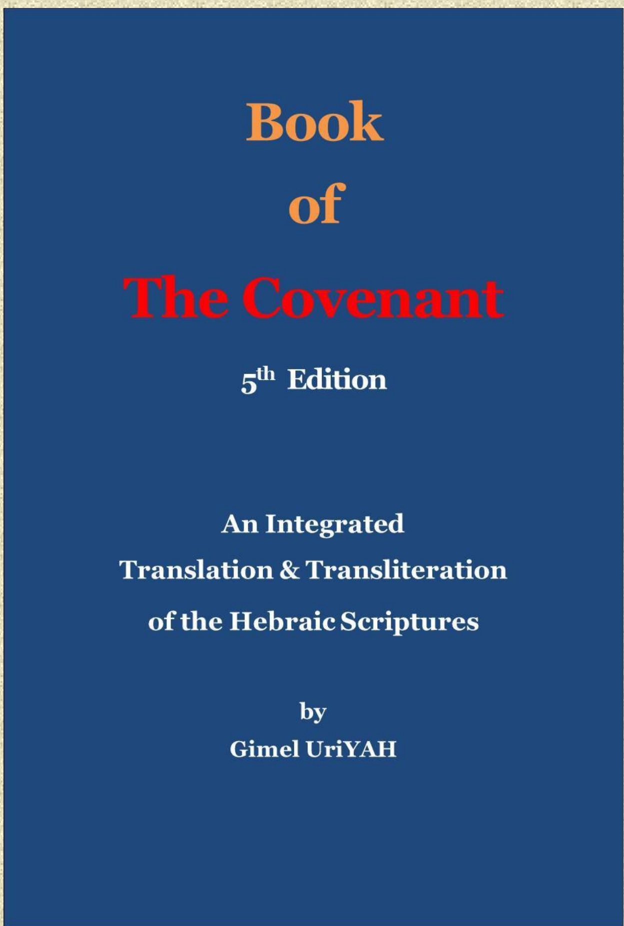
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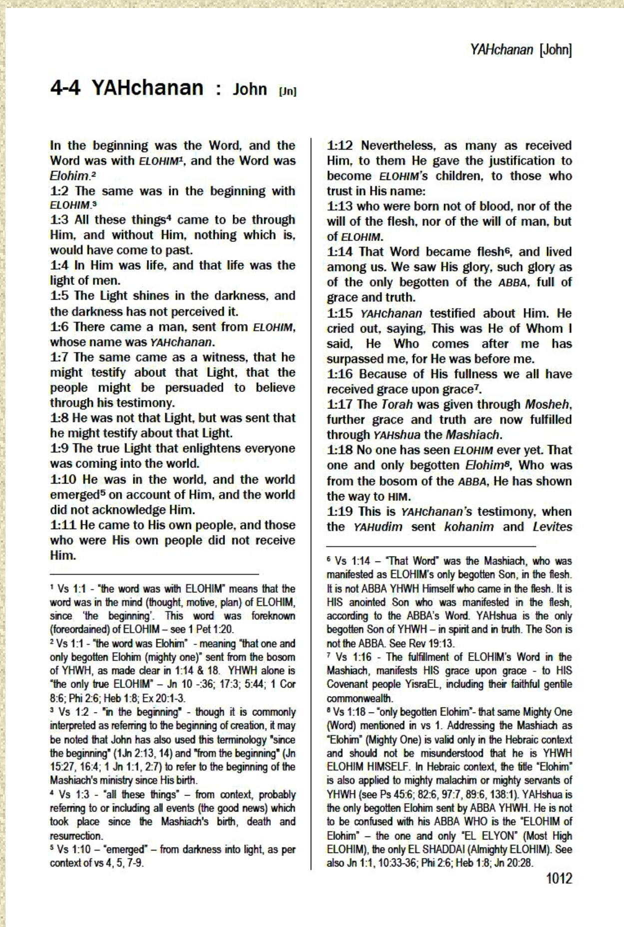
Book of The Covenant: An Integrated Translation & Transliteration of the Hebraic Scriptures (Ed. 5)

Gimel Uriyah

Gimel Uriyah

and the Word was with *ELOHIM*,
and the Word was *Elohim*.





YAHchanan [John]

4-4 YAHchanan : John [Jn]

In the beginning was the Word, and the Word was with *ELOHIM*[1], and the Word was *Elohim*.[2]
1:2 The same was in the beginning with *ELOHIM*.[3]
1:3 All these things[4] came to be through Him, and without Him, nothing which is, would have come to past.
1:4 In Him was life, and that life was the light of men.
1:5 The Light shines in the darkness, and the darkness has not perceived it.
1:6 There came a man, sent from *ELOHIM*, whose name was *YAHchanan*.
1:7 The same came as a witness, that he might testify about that Light, that the people might be persuaded to believe through his testimony.
1:8 He was not that Light, but was sent that he might testify about that Light.
1:9 The true Light that enlightens everyone was coming into the world.
1:10 He was in the world, and the world emerged[5] on account of Him, and the world did not acknowledge Him.
1:11 He came to His own people, and those who were His own people did not receive Him.
1:12 Nevertheless, as many as received Him, to them He gave the justification to become *ELOHIM's* children, to those who trust in His name:
1:13 who were born not of blood, nor of the will of the flesh, nor of the will of man, but of *ELOHIM*.
1:14 That Word became flesh[6], and lived among us. We saw His glory, such glory as of the only begotten of the *ABBA*, full of grace and truth.
1:15 *YAHchanan* testified about Him. He cried out, saying, This was He of Whom I said, He Who comes after me has surpassed me, for He was before me.
1:16 Because of His fullness we all have received grace upon grace[7].
1:17 The *Torah* was given through *Mosheh*, further grace and truth are now fulfilled through *YAHshua* the *Mashiach*.
1:18 No one has seen *ELOHIM* ever yet. That one and only begotten *Elohim*[8], Who was from the bosom of the *ABBA*, He has shown the way to HIM.
1:19 This is *YAHchanan's* testimony, when the *YAHudim* sent *kohanim* and *Levites*

[1] Vs 1:1 - "the word was with ELOHIM" means that the word was in the mind (thought, motive, plan) of ELOHIM, since 'the beginning'. This word was foreknown (foreordained) of ELOHIM – see 1 Pet 1:20.

[2] Vs 1:1 - "the word was Elohim" - meaning "that one and only begotten Elohim (mighty one)" sent from the bosom of YHWH, as made clear in 1:14 & 18. YHWH alone is "the only true ELOHIM" – Jn 10 -:36; 17:3; 5:44; 1 Cor 8:6; Phi 2:6; Heb 1:8; Ex 20:1-3.

[3] Vs 1:2 - "in the beginning" - though it is commonly interpreted as referring to the beginning of creation, it may be noted that John has also used this terminology "since the beginning" (1Jn 2:13, 14) and "from the beginning" (Jn 15:27, 16:4; 1 Jn 1:1, 2:7) to refer to the beginning of the Mashiach's ministry since His birth.

[4] Vs 1:3 - "all these things" – from context, probably referring to or including all events (the good news) which took place since the Mashiach's birth, death and resurrection.

[5] Vs 1:10 – "emerged" – from darkness into light, as per context of vs 4, 5, 7-9.

[6] Vs 1:14 – "That Word" was the Mashiach, who was manifested as ELOHIM's only begotten Son, in the flesh. It is not ABBA YHWH Himself who came in the flesh. It is HIS anointed Son who was manifested in the flesh, according to the ABBA's Word. YAHshua is the only begotten Son of YHWH – in spirit and in truth. The Son is not the ABBA. See Rev 19:13.

[7] Vs 1:16 - The fulfillment of ELOHIM's Word in the Mashiach, manifests HIS grace upon grace - to HIS Covenant people YisraEL, including their faithful gentile commonwealth.

[8] Vs 1:18 – "only begotten Elohim"- that same Mighty One (Word) mentioned in vs 1. Addressing the Mashiach as "Elohim" (Mighty One) is valid only in the Hebraic context and should not be misunderstood that he is YHWH ELOHIM HIMSELF. In Hebraic context, the title "Elohim" is also applied to mighty malachim or mighty servants of YHWH (see Ps 45:6; 82:6, 97:7, 89:6, 138:1). YAHshua is the only begotten Elohim sent by ABBA YHWH. He is not to be confused with his ABBA WHO is the "ELOHIM of Elohim" – the one and only "EL ELYON" (Most High ELOHIM), the only EL SHADDAI (Almighty ELOHIM). See also Jn 1:1, 10:33-36; Phi 2:6; Heb 1:8; Jn 20:28.

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A Non-Ecclesiastical New Testament being a translation into English of Greek writings dating from the First and Second Centuries of the Common Era

PDF

Frank Daniels

And “God” the message was

A Non-Ecclesiastical New Testament

being a translation into English
of Greek writings dating
from the First and Second Centuries of the Common Era

Translated by Frank Daniels

The author makes no claim to identification with Johannes, referring to himself only as "the student whom Jesus loved." However, a reading of chapter 21 reveals that Peter, Thomas, Nathanael, the sons of Zebedaiah, and two others were present. Given the use of "two others," it is likely that the author simply could not remember who had been present. However, the sons of Zebedaiah – so prominent in the synoptics – are entirely absent from the rest of this account. The author also indicates (21:7) that he himself was in the boat. Since the author has already distinguished himself from Peter and Thomas, and probably Nathanael (ch. 1), that makes the author out to be one of the sons of Zebedaiah – Jacob or Johannes. If the author were Jacob, then the book is certainly written before the time of Acts 12, when Jacob was executed. This, however, is where we give the unanimous attribution to Johannes some weight and identify the author as Johannes, son of Zebedaiah.

Translation:

ONE

In the beginning was the message,
And the message was directed toward God,
And "God" the message was.
The same one was directed toward God in the beginning.
Through it, all things were done.
And without it nothing was done.
What has been done in it was life.
And the life was the light of humanity.
And the light shone in the darkness.
But the darkness did not understand it.

1:6 It happened that a person whose name was John was sent from God. This one came as a witness, so that he might testify about the light, so that all might trust through him. He was not the Light, but he came to testify about the light. This was the light, the True Light which enlightened everyone as it came into creation. In creation it was, and the creation happened through it, and yet the creation did not know it. He went into his own *domain*, and his own people didn't receive him. But to as many as did receive him, he gave them authority to become the children of God – to those who trust in his name, who were born not of blood, nor out of sexual desire, nor of a man's wishes, but from God. And the message was embodied and lived among us, and we observed its glory: glory like from a father's only son, full of favor and truth. John testified about him, crying out and saying, "This is the one about whom I said, 'The one who comes after me has become before me; because he is my superior.'" Because out of his fullness, we all received *one* favor instead of *another* favor.[1] For the Torah was given through Moses; the favor and the truth happened through Anointed Jesus.
1:18 No one has ever seen God. God's unique one, the one who is at the Father's bosom, has related him. And this is John's testimony: When the Jews sent priests and Levites to ask him, "Who are you?" he affirmed and did not deny. And he affirmed, "I am not the Anointed One."
And they asked him, "What are you then? Are you Elijah?"[2]
He said, "I am not."

[1] That is, the Torah had been a generous gift; Jesus' explanation of it was one gift in place of another.
[2] *"Look, I will send you Elijah the prophet before the great and majestic day of Yahweh comes. And he will turn the hearts of the fathers toward their children and the hearts of the children toward their fathers – lest I come and smite the land with a curse."* (Mal 4:5-6)

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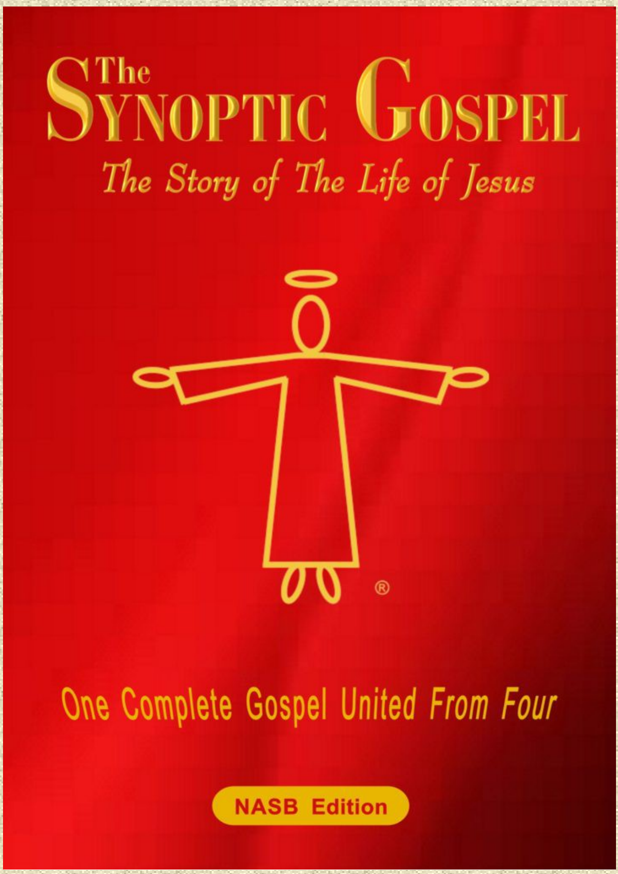
The Synoptic Gospel: The Story of The Life of Jesus

Surrey, British Columbia: Smart Publishing Ltd., Canada

Daniel John



and the Word was *Divine*



Scene 2: **The Word of God**

John 1:1-5, 9-10, 14

1	In the beginning was the *Word*,[1.] and the Word was with God, and the Word was *Divine*.[2.]
2	He was in the beginning with God.
3	All things came into being through Him, and apart from Him nothing came into being that has come into being.
4	In Him was life, and the life was the Light of men.
5	And the Word became flesh, and dwelt among us.
6	*There was the true Light, which coming into the world, enlightens every man.*[3.]
7	*The Light shines in the darkness,*[4.] and the darkness did not comprehend it.
8	He was in the world, and the world was made through Him, and the world did not know Him -
9	but we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

1. *Greek* logos = *word, reason, wisdom*
2. *Greek* Theos Θεὸς = *Divine, a God, Godly, God-like*
3. *Isaiah 49:6*
4. *Genesis 1:3 / Isaiah 9:2*

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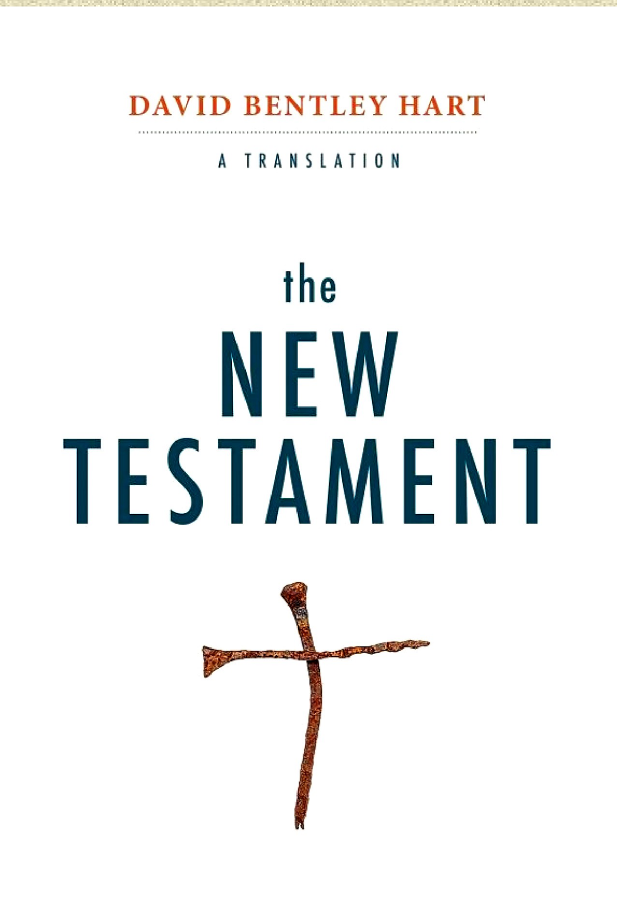
The New Testament

New Haven and London: Yale University Press

David Bentley Hart



and the Logos was god



The Gospel According to John

CHAPTER ONE

[1]In the origin there was the Logos, and the Logos was present with God,[a] and the Logos was god; [2]This one was present with God in the origin. [3]All things came to be through him, and without him came to be not a single thing that has come to be. [4]In him was life, and this life was the light of men. [5]And the light shines in the darkness, and the darkness did not conquer it. [6]There came a man, sent by GOD, whose name was John; [7]This man came in witness, that he might testify about

a. To understand my translation of the first eighteen verses of the Gospel, the reader should refer to "A Note on the Prologue of John's Gospel" in my postscript to this volume. Here in the Gospel's prologue, as well as in the closing verses of chapter twenty below, I adopt the typographical convention of the capital *G* followed by small capitals to indicate where the Greek speaks of ὁ θεός (*ho theos*), which clearly means God in the fullest and most unequivocal sense, and I use one capital letter followed by two lowercase letters to indicate where the Greek speaks only of θεός (*theos*) without the article; but, to make the matter more confusing, I have indicated three uses of the word without article (vv. 6, 12, and 13), all concerning the relation between the divine and the created, in all small capitals, to indicate that it is not clear in these instances whether the distinction in forms is still operative, and whether the inarticular form of the noun is being used simply of God as related to creatures through his Logos. And then, in v. 18, I assume the first use of the inarticular form of *theos* still refers to God in the fullest sense, God the Father, though again the clause in question concerns the relation of creatures to the divine.

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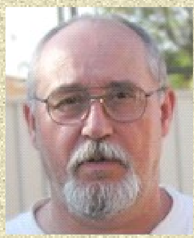
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version 1.5, html

Henryk Kubik



and the thought was of God

a myśl była Boża



http://www.bibliamesjanska.com/J/1.html

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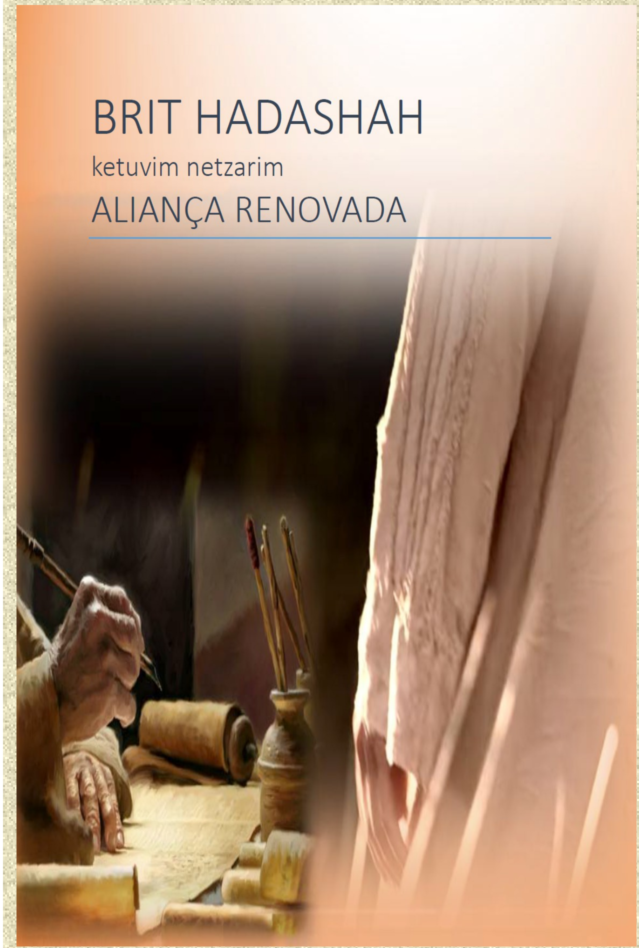
Brit Hadashah. Aliança Renovada Ketuvim Netzarim

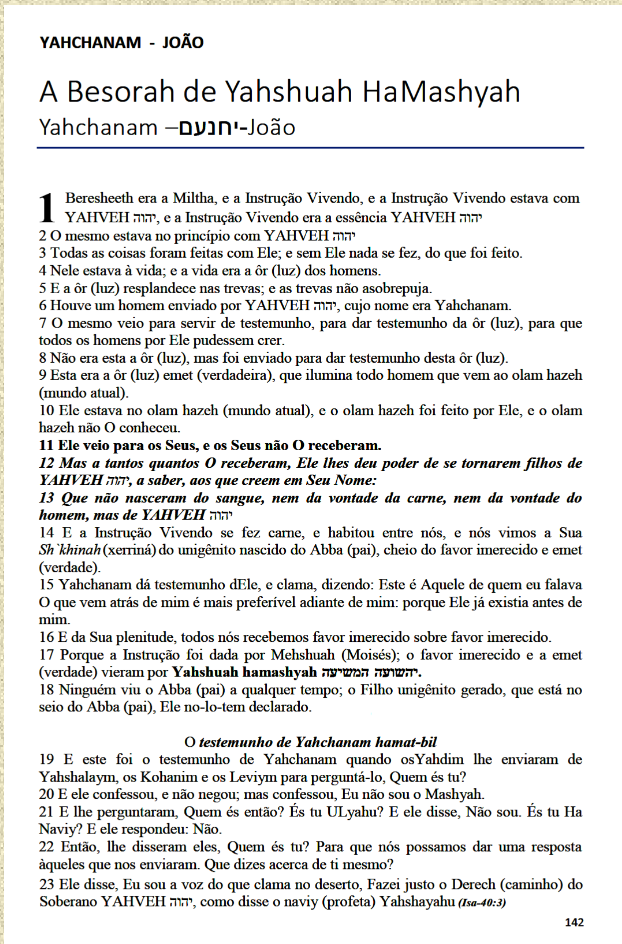
Brasil

Ivonil Ferreira de Carvalho - Diná Soares

and the Living Instruction was the essence of YAHVEH יהוה

e a Instrução Vivendo era a essência YAHVEH יהוה





YAHCHANAM - JOÃO

A Besorah de Yahshuah HaMashyah

Yahchanam –יחנעם-João

1 Beresheeth era a Miltha, e a Instrução Vivendo, e a Instrução Vivendo estava com YAHVEH יהוה, e a Instrução Vivendo era a essência YAHVEH יהוה
2 O mesmo estava no princípio com YAHVEH יהוה
3 Todas as coisas foram feitas com Ele; e sem Ele nada se fez, do que foi feito.
4 Nele estava à vida; e a vida era a ôr (luz) dos homens.
5 E a ôr (luz) resplandece nas trevas; e as trevas não asobrepuja.
6 Houve um homem enviado por YAHVEH יהוה, cujo nome era Yahchanam.
7 O mesmo veio para servir de testemunho, para dar testemunho da ôr (luz), para que todos os homens por Ele pudessem crer.
8 Não era esta a ôr (luz), mas foi enviado para dar testemunho desta ôr (luz).
9 Esta era a ôr (luz) emet (verdadeira), que ilumina todo homem que vem ao olam hazeh (mundo atual).
10 Ele estava no olam hazeh (mundo atual), e o olam hazeh foi feito por Ele, e o olam hazeh não O conheceu.
11 Ele veio para os Seus, e os Seus não O receberam.
12 Mas a tantos quantos O receberam, Ele lhes deu poder de se tornarem filhos de YAHVEH יהוה, a saber, aos que creem em Seu Nome:
13 Que não nasceram do sangue, nem da vontade da carne, nem da vontade do homem, mas de YAHVEH יהוה
14 E a Instrução Vivendo se fez carne, e habitou entre nós, e nós vimos a Sua *Sh`khinah* (xerriná) do unigênito nascido do Abba (pai), cheio do favor imerecido e emet (verdade).
15 Yahchanam dá testemunho dEle, e clama, dizendo: Este é Aquele de quem eu falava O que vem atrás de mim é mais preferível adiante de mim: porque Ele já existia antes de mim.
16 E da Sua plenitude, todos nós recebemos favor imerecido sobre favor imerecido.
17 Porque a Instrução foi dada por Mehshuah (Moisés); o favor imerecido e a emet (verdade) vieram por **Yahshuah hamashyah יהשועה המשיעה.**
18 Ninguém viu o Abba (pai) a qualquer tempo; o Filho unigênito gerado, que está no seio do Abba (pai), Ele no-lo-tem declarado.

O ***testemunho de Yahchanam hamat-bil***

19 E este foi o testemunho de Yahchanam quando osYahdim lhe enviaram de Yahshalaym, os Kohanim e os Leviym para perguntá-lo, Quem és tu?
20 E ele confessou, e não negou; mas confessou, Eu não sou o Mashyah.
21 E lhe perguntaram, Quem és então? És tu ULyahu? E ele disse, Não sou. És tu Ha Naviy? E ele respondeu: Não.
22 Então, lhe disseram eles, Quem és tu? Para que nós possamos dar uma resposta àqueles que nos enviaram. Que dizes acerca de ti mesmo?
23 Ele disse, Eu sou a voz do que clama no deserto, Fazei justo o Derech (caminho) do Soberano YAHVEH יהוה, como disse o naviy (profeta) Yahshayahu ***(Isa-40:3)***

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2018?

Habrit Hakhadasha/Haderekh (HHH)

(do not confuse with Hebrew version הדרך *Haderekh*, 1979)

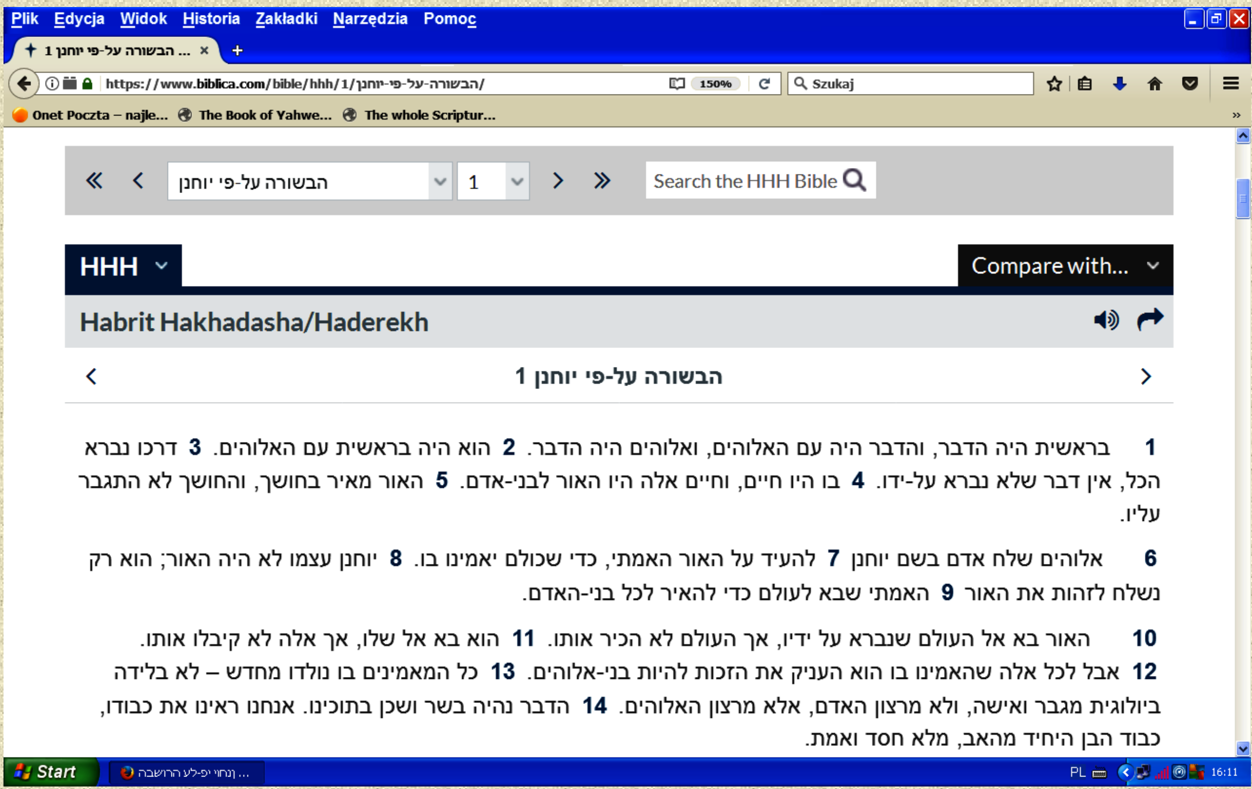
html

Biblica – International Bible Society, USA

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and a god was the Word

ואלוהים היה הדבר



https://www.biblica.com/bible/hhh/1/הבשורה-על-פי-יוחנן/

180

2018

SPANISH

La Sagrada Escritura: Versión del Nombre Divino

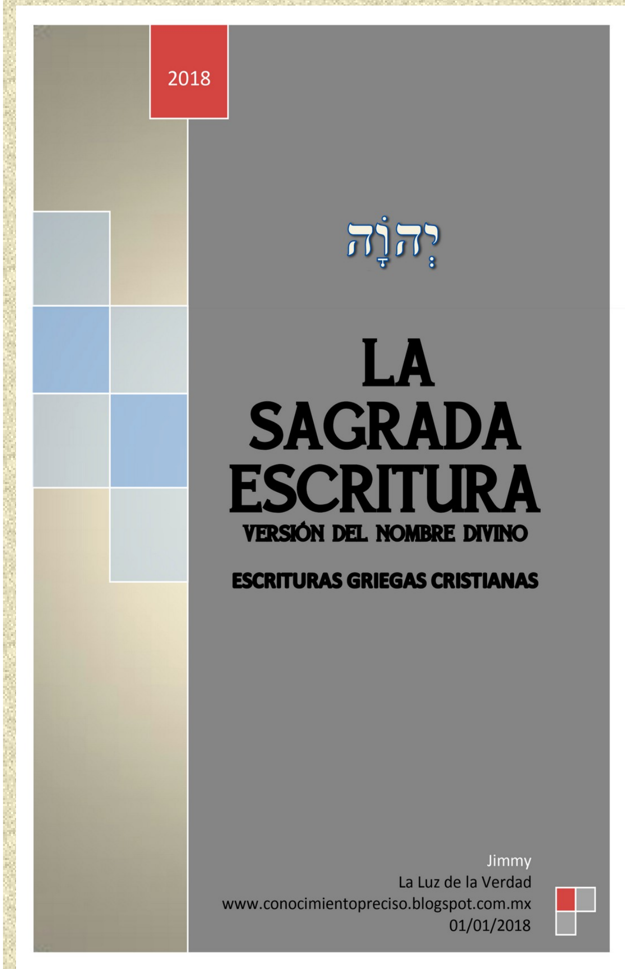
Escrituras Griegas Cristianas

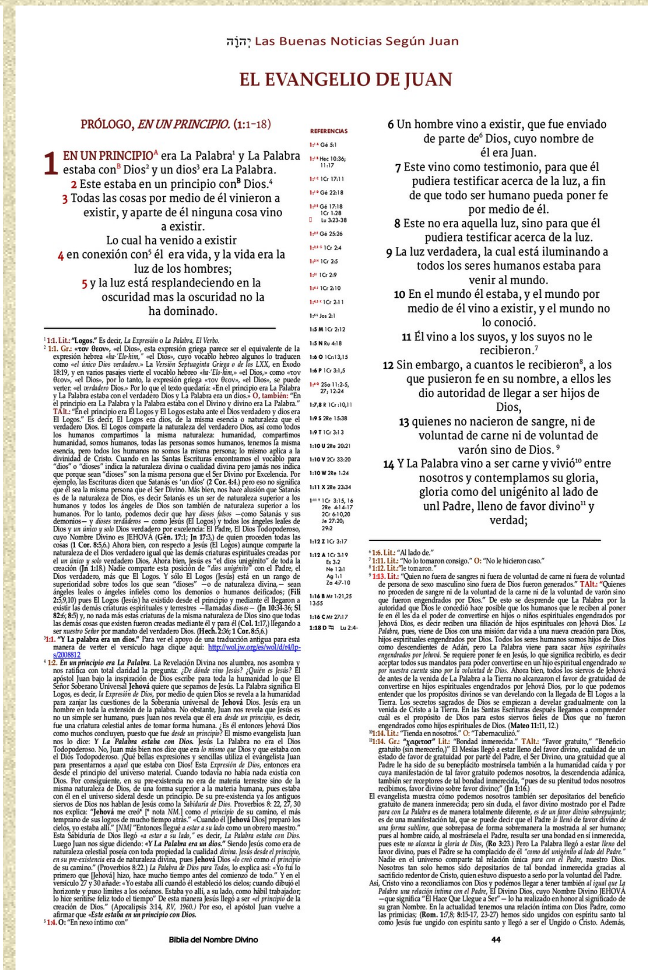
PDF (yet not finished), Mexico

Jimmy Peraza

and a god was The Word

y un dios era La Palabra





יְהֺוָה Las Buenas Noticias Según Juan

EL EVANGELIO DE JUAN

PRÓLOGO, *EN UN PRINCIPIO.* (1:1–18)

1 EN UN PRINCIPIO[A] era La Palabra[1] y La Palabra estaba con[B] Dios[2] y un dios[3] era La Palabra.
2 Este estaba en un principio con[B] Dios.[4]
3 Todas las cosas por medio de él vinieron a existir, y aparte de él ninguna cosa vino a existir.
Lo cual ha venido a existir
4 en conexión con[5] él era vida, y la vida era la luz de los hombres;
5 y la luz está resplandeciendo en la oscuridad mas la oscuridad no la ha dominado.
6 Un hombre vino a existir, que fue enviado de parte de[6] Dios, cuyo nombre de él era Juan.
7 Este vino como testimonio, para que él pudiera testificar acerca de la luz, a fin de que todo ser humano pueda poner fe por medio de él.
8 Este no era aquella luz, sino para que él pudiera testificar acerca de la luz.
9 La luz verdadera, la cual está iluminando a todos los seres humanos estaba para venir al mundo.
10 En el mundo él estaba, y el mundo por medio de él vino a existir, y el mundo no lo conoció.
11 Él vino a los suyos, y los suyos no le recibieron.[7]
12 Sin embargo, a cuantos le recibieron[8], a los que pusieron fe en su nombre, a ellos les dio autoridad de llegar a ser hijos de Dios,
13 quienes no nacieron de sangre, ni de voluntad de carne ni de voluntad de varón sino de Dios.[9]
14 Y La Palabra vino a ser carne y vivió[10] entre nosotros y contemplamos su gloria, gloria como del unigénito al lado de unl Padre, lleno de favor divino[11] y verdad;

[1] 1:1. Lit.: "Logos." Es decir, *La Expresión* o *La Palabra, El Verbo.*

[6] 1:6. Lit.: "Al lado de."
[7] 1:11. Lit.: "No lo tomaron consigo." O: "No le hicieron caso."
[8] 1:12. Lit.:"le tomaron."

Biblia del Nombre Divino

44

https://drive.google.com/file/d/1Tab8i9c60Z6pry1QeYFqSNutjZ3D1rZh/view

181

2018

SPANISH

Sagrada Escritura: Kitbé - HaKodesh - Ha Torah Ha יהוה

Kajal Yisraelita de Yahshua Shiló

PDF

Yhemaelh Zeev



and the Davar was mighty

y la Davar era poderosa

"KAJAL YISRAELITA DE YAHSHUA SHILÓ"
סילו ישראל ממלכת כנסת בית

SAGRADA ESCRITURA

KITBÉ
HAKODESH
HA TORAH
HA
יהוה

"KAJAL YISRAELITA DE YAHSHUA SHILÓ"
סילו ישראל ממלכת כנסת בית

YONAHAN

1 1. Bereshit [En el principio] era la Davar, y la Davar estaba con Ha-Elohe YAHWEH/יהוה y la Davar era poderosa. 2. el era en el principio con HaElohe YAHWEH/יהוה. 3. Todas las cosas fueron hechas por él. ; y sin él. nada fue hecho, que no haya sido hecho. 4. En él estaba la jayim, y la jayim era la Luz de los hombres. 5. Y la Luz brilla en la oscuridad; y la oscuridad no prevaleció. 6. Hubo un hombre enviado por YAHWEH/יהוה, cuyo nombre era Yonahan. 7. Este vino como testigo, para testificar de la Or, a fin de que todos creyeran por medio de él. 8. Yonahan no era la Or, sino para que diese testimonio de la Luz. 9. Aquélera la Or de emet, que alumbra a todo hombre que viene al olam hazeh. 10. En el olam hazeh estuvo, y el olam hazeh fue hecho por medio de el, y el olam hazeh no Le conoció. 11. A los Suyos vino, y los Suyos no le recibieron.

12. Pero a todos los que le recibieron, les dio potestad de llegar a ser hijos de Elohe YAHWEH/יהוה 13. Que no nacieron de dahm/sangre, ni de la voluntad de la carne, ni de la voluntad del hombre, sino de Elohe YAHWEH/יהוה. 14. La Davar [Torah] fue hecha carne, y habitó entre nosotros, y vimos su tifereth, la tifereth como del únigenito de Avinu, lleno de favor inmerecido y de emet. 15. Yonahan dio testimonio de él y clamó, diciendo, Éste era del que yo decía, él que viene después de mí, es antes de mí, porque era primero que yo. 16. De Su plenitud todos hemos recibido, favor inmerecido sobre favor inmerecido. 17. Porque la Torah fue dada por medio de Moshé; su favor inmerecido y emet vinieron por medio de YAHSHUA/יהשע HaMashiaj. 18. Ningun hombre ha visto nunca a Avi; el Hijo Unigénito, que estába en el seno del AVRAHAM, lo ha declarado. 19. Este es el testimonio de Yonahan, cuando los Yehudim enviaron kohanim/sacerdote y Leviim de Yahrusalaim a preguntarle, ¿Tú, quién eres 20. Confesó, y no negó; pero confesó: Yo no soy HaMashiaj. 21. Le preguntaron, ¿Entonces, qué ¿Eres Eliyah Y él dijo, No soy. ¿Eres Ha Navii/profeta Y respondió, No. 22. Entonces le dijeron, ¿Quién eres Para que podamos dar respuesta a los que nos enviaron. ¿Qué dices de ti mismo 23. Yonahan dijo, Yo soy la voz del que clama en el midbar, Enderezad el derech de YAHWEH/יהוה como dijo el navii/profeta Yeshayah. 24. Los que habían sido enviados eran de los Prushim. 25. le dijeron, ¿Por qué estás hacienda mikvEL, si tú no eres el Mashiah, ni Eliyah, ni Ha Navii/profeta 26. Yonahan les respondió, diciendo, Yo hago mikvah con mayim, pero está Uno entre ustedes, a quien no conocen; 27. El es el que viene [ ] después de mí y es preferido antes de mi, del cual yo no soy digno de desatar Sus sandalias. 28. Estas cosas acontecieron en BELh-Bara, al otro lado del Yarden, donde Yonahan estaba haciendo mikvah. 29. Al día siguiente Yonahan vio a que venía hacia él, y dijo, He ahí el Cordero de YAHWEH/יהוה que quita la transgresión del olam hazeh. 30. Este

1910

Ed. of 31 January :

1:1 En el principio existía el Portador de la Davar (**Palabra**), y el Portador de la Davar estaba con **Yahweh** Elohé, y el Portador de la Davar (**Palabra**) era Poderoso.

https://caminoayahweh.org/descargas/Kitbé HaKodesh Impresa Restaurada 5994 .pdf

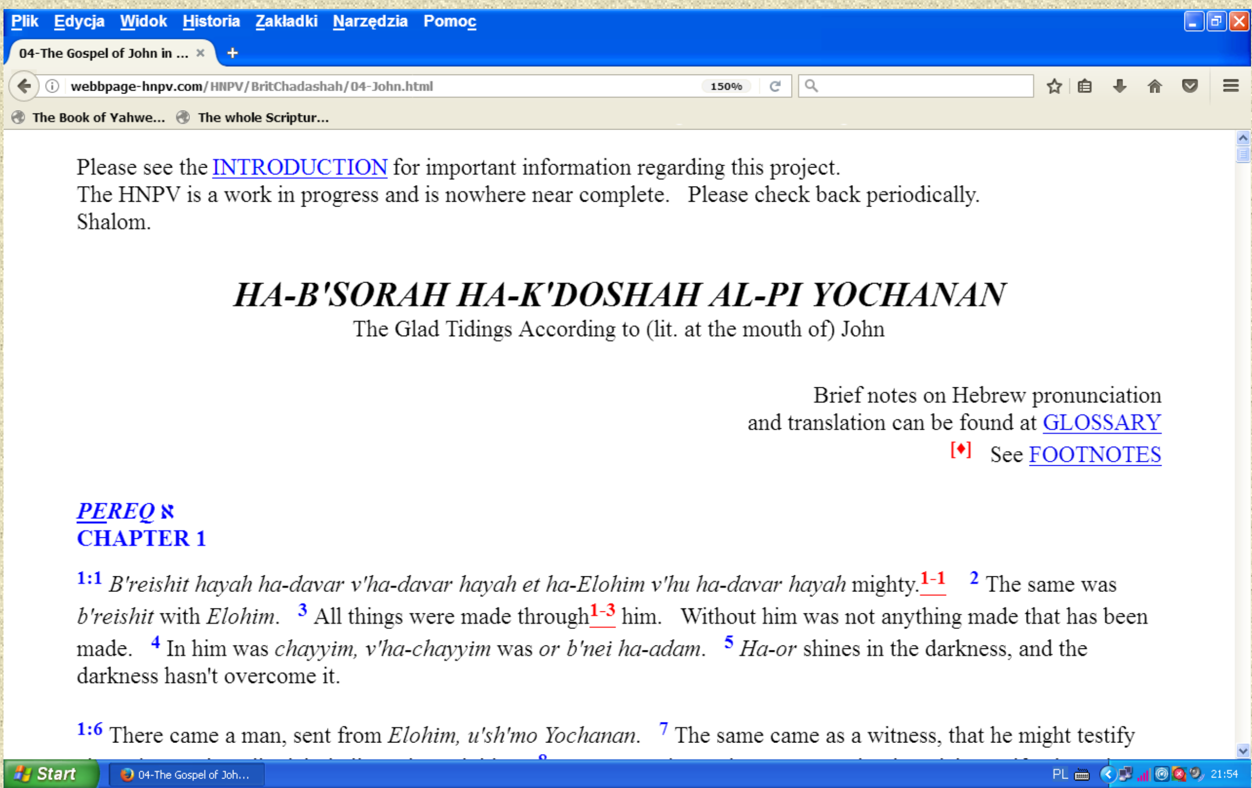
182

2018

The Hebrew Names 'Plus' Version
of the B'rit Chadashah (the "New" Testament)
html (last update 15 Jan 2018)
revision of *The World Messianic Bible*

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v'hu ha-davar hayah mighty
and_this słowo was



Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

04-The Gospel of John in ...

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The Book of Yahwe... The whole Scriptur...

Please see the INTRODUCTION for important information regarding this project.
The HNPV is a work in progress and is nowhere near complete. Please check back periodically.
Shalom.

HA-B'SORAH HA-K'DOSHAH AL-PI YOCHANAN
The Glad Tidings According to (lit. at the mouth of) John

Brief notes on Hebrew pronunciation
and translation can be found at GLOSSARY
[♦] See FOOTNOTES

PEREQ **א**
CHAPTER 1

1:1 *B'reishit hayah ha-davar v'ha-davar hayah et ha-Elohim v'hu ha-davar hayah* mighty.[1-1] [2] The same was *b'reishit* with *Elohim*. [3] All things were made through[1-3] him. Without him was not anything made that has been made. [4] In him was *chayyim, v'ha-chayyim* was *or b'nei ha-adam*. [5] *Ha-or* shines in the darkness, and the darkness hasn't overcome it.

1:6 There came a man, sent from *Elohim, u'sh'mo Yochanan*. [7] The same came as a witness, that he might testify

Start 04-The Gospel of Joh... PL 21:54

http://webbpage-hnpv.com/HNPV/books.html

183

2018

Clarified King James Bible

html (Ed. 1: 2009)

Hall V. Worthington



version 1.15.7 April 21, 2021:

and the Word was god



http://www.hallvworthington.com/getverses.php?search=John 1;&version=160

184

2018

FRENCH

La Bible Darby Clarifiée

html

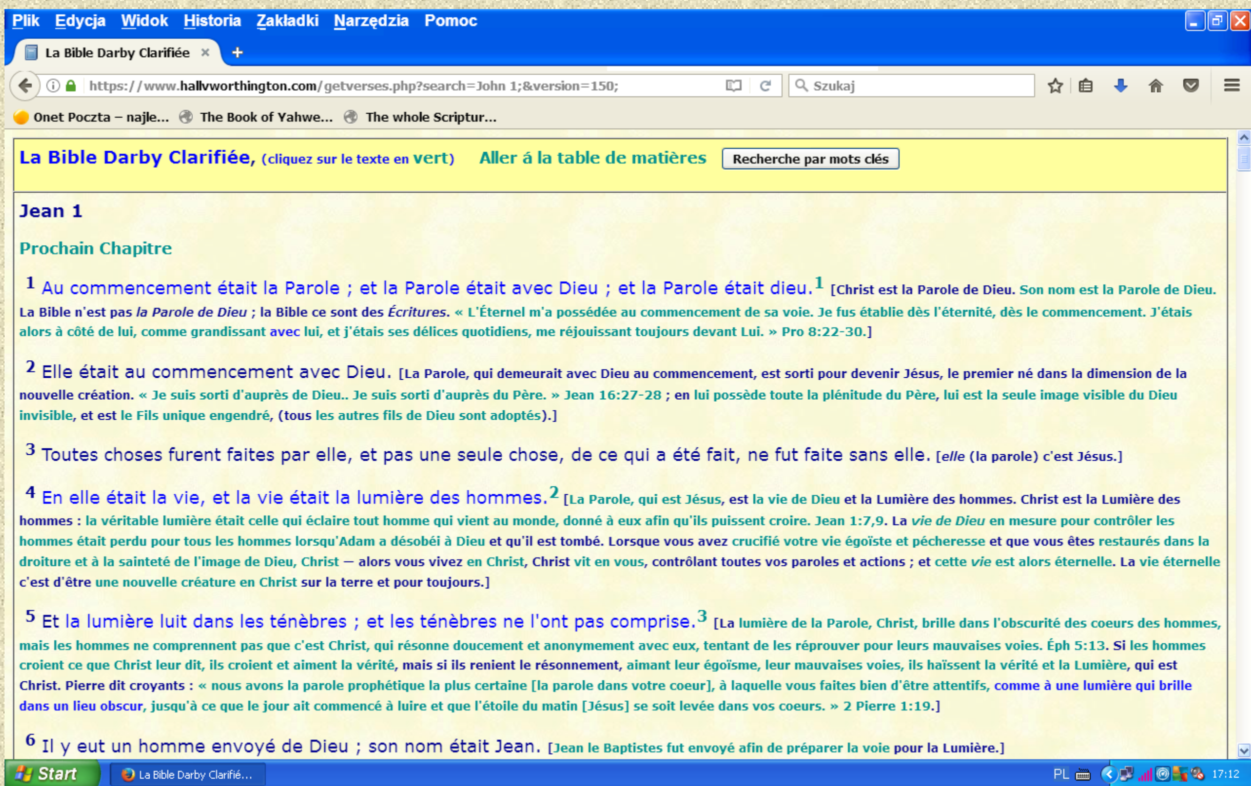
Hall V. Worthington



version 1.15.7 April 21, 2021:

and the Word was god

et la Parole était dieu



Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

La Bible Darby Clarifiée

https://www.hallvworthington.com/getverses.php?search=John 1;&version=150;

La Bible Darby Clarifiée, (cliquez sur le texte en vert) Aller à la table de matières Recherche par mots clés

Jean 1

Prochain Chapitre

1 Au commencement était la Parole ; et la Parole était avec Dieu ; et la Parole était dieu.[1] [Christ est la Parole de Dieu. Son nom est la Parole de Dieu. La Bible n'est pas *la Parole de Dieu* ; la Bible ce sont des *Écritures*. « L'Éternel m'a possédée au commencement de sa voie. Je fus établie dès l'éternité, dès le commencement. J'étais alors à côté de lui, comme grandissant avec lui, et j'étais ses délices quotidiens, me réjouissant toujours devant Lui. » Pro 8:22-30.]

2 Elle était au commencement avec Dieu. [La Parole, qui demeurait avec Dieu au commencement, est sorti pour devenir Jésus, le premier né dans la dimension de la nouvelle création. « Je suis sorti d'auprès de Dieu.. Je suis sorti d'auprès du Père. » Jean 16:27-28 ; en lui possède toute la plénitude du Père, lui est la seule image visible du Dieu invisible, et est le Fils unique engendré, (tous les autres fils de Dieu sont adoptés).]

3 Toutes choses furent faites par elle, et pas une seule chose, de ce qui a été fait, ne fut faite sans elle. [*elle* (la parole) c'est Jésus.]

4 En elle était la vie, et la vie était la lumière des hommes.[2] [La Parole, qui est Jésus, est la vie de Dieu et la Lumière des hommes. Christ est la Lumière des hommes : la véritable lumière était celle qui éclaire tout homme qui vient au monde, donné à eux afin qu'ils puissent croire. Jean 1:7,9. La *vie de Dieu* en mesure pour contrôler les hommes était perdu pour tous les hommes lorsqu'Adam a désobéi à Dieu et qu'il est tombé. Lorsque vous avez crucifié votre vie égoïste et pécheresse et que vous êtes restaurés dans la droiture et à la sainteté de l'image de Dieu, Christ — alors vous vivez en Christ, Christ vit en vous, contrôlant toutes vos paroles et actions ; et cette *vie* est alors éternelle. La vie éternelle c'est d'être une nouvelle créature en Christ sur la terre et pour toujours.]

5 Et la lumière luit dans les ténèbres ; et les ténèbres ne l'ont pas comprise.[3] [La lumière de la Parole, Christ, brille dans l'obscurité des coeurs des hommes, mais les hommes ne comprennent pas que c'est Christ, qui résonne doucement et anonymement avec eux, tentant de les réprouver pour leurs mauvaises voies. Éph 5:13. Si les hommes croient ce que Christ leur dit, ils croient et aiment la vérité, mais si ils renient le résonnement, aimant leur égoïsme, leur mauvaises voies, ils haïssent la vérité et la Lumière, qui est Christ. Pierre dit croyants : « nous avons la parole prophétique la plus certaine [la parole dans votre coeur], à laquelle vous faites bien d'être attentifs, comme à une lumière qui brille dans un lieu obscur, jusqu'à ce que le jour ait commencé à luire et que l'étoile du matin [Jésus] se soit levée dans vos coeurs. » 2 Pierre 1:19.]

6 Il y eut un homme envoyé de Dieu ; son nom était Jean. [Jean le Baptistes fut envoyé afin de préparer la voie pour la Lumière.]

Start La Bible Darby Clarifié… PL 17:12

https://www.hallvworthington.com/getverses.php?search=John 1;&version=150;

185

2018

SPANISH

La Biblia Moderna en Español

html

Hall V. Worthington



version 1.15.7 April 21, 2021:

and the Word was god

y el Verbo era dios



Plik Edycja Widok Historia Zakładki Narzędzia Pomoc

La Biblia Moderna en ...

https://www.hallvworthington.com/getverses.php?search=John 1;&version=151;

Onet Poczta – najle... The Book of Yahwe... The whole Scriptur...

La Biblia Moderna en Español, (haga clic en el texto en verde) Ir al índice de la biblia Búsqueda de palabra clave

Juan 1

Próximo Capítulo

1 En el principio era el Verbo, y el Verbo era con Dios, y el Verbo era dios.[1] [Cristo es *el Verbo (la Palabra) de Dios;* su nombre es el Verbo de Dios. La Biblia no es *el Verbo* ni *la palabra*; la Biblia es *las escrituras*. "Jehovah me poseyó en el comienzo de su camino. Desde la eternidad fui establecido, desde el principio. Con él estaba yo como uno que fue criado por él, y era su delicia de día en día, regocijándome siempre ante él." Prov 8:22-30.]

2 Él era en el principio con Dios. [La Palabra, que habitaba con Dios en el comienzo, se salió para convertirse en Jesús, el primogénito en la dimensión de la nueva creación. "Yo he salido de Dios... Yo salí del Padre." Juan 16:27-28; Jesús posee toda la plenitud del Padre, es la única representación visible del Padre (el Dios invisible), y es el Hijo unigénito, (todos los otros hijos de Dios son adoptados).]

3 Todas las cosas fueron hechas por medio de él, y sin él no fue hecho nada de lo que ha sido hecho. [*él* es Jesús.]

4 En él estaba la vida, y la vida era la luz de los hombres.[2] [La palabra, que es Jesús, es *la vida de Dios* y la luz de los hombres. Cristo es la luz de los hombres: la luz verdadera que ilumina a cada hombre que viene al mundo, dado a ellos para que puedan creer. Juan 1: 7,9. La *vida de Dios* en medida para controlar a los hombres se perdió para todos los hombres cuando Adán desobedeció a Dios y cayó. Cuando usted ha crucificado su vida pecaminosa y egoísta y es restaurado a la justicia y la santidad de la imagen de Dios, Cristo — usted vive en Cristo, Cristo vive en usted, controlando todas sus palabras y hechos; y esta *vida* es entonces eterna. La vida eterna es ser una nueva criatura en Cristo sobre la tierra y para siempre.]

5 La luz resplandece en las tinieblas, y las tinieblas no la comprendieron.[3] [La luz de la Palabra, Cristo, brilla en la oscuridad de los corazones de los hombres, pero los hombres no entienden que es Cristo, razonando con ellos de manera amable y anónima, intentando reprenderlos por sus caminos impíos. Efe 5:13. Si los hombres creen lo que Cristo les dice, ellos creen y aman la verdad, pero si niegan el razonamiento, amando sus caminos egoístas e impíos, ellos odian la verdad y la luz, quien es Cristo. Pedro le dijo a los creyentes: "tenemos la palabra profética [la palabra en su corazón] que es aun más firme. Hacéis bien en estar atentos a ella, como a una antorcha que alumbra en lugar oscuro, hasta el día esclarezca y el lucero de la mañana [Jesús] se levante en vuestros corazones." 2 Ped 1:19.]

6 Hubo un hombre, enviado por Dios, que se llamaba Juan. [Juan el Bautista fue enviado para preparar el camino para la Luz.]

Start La Biblia Moderna en ... PL 17:25

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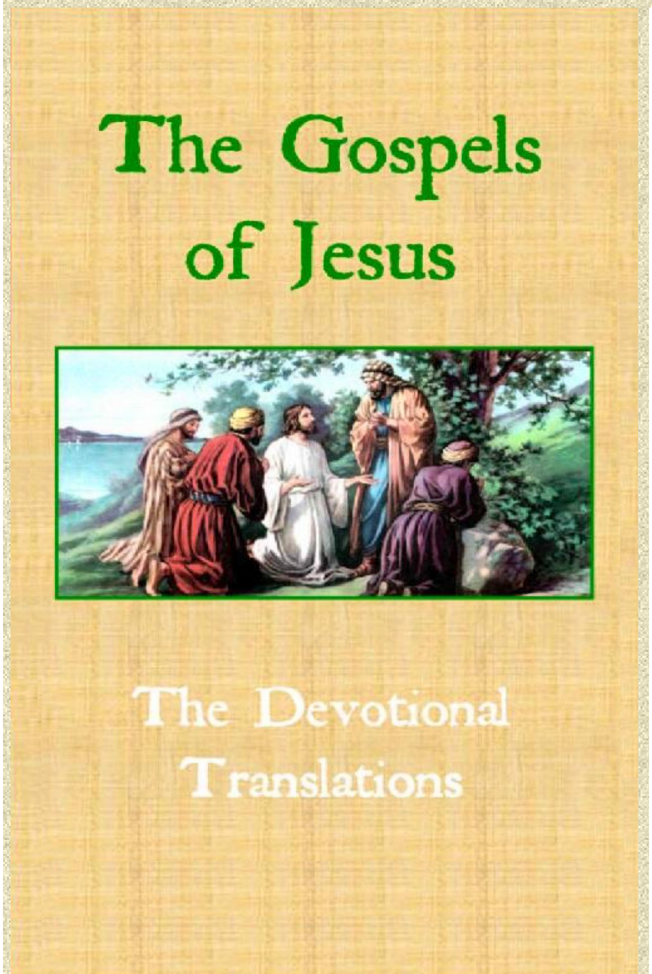
2018

The Gospels of Jesus:
The Devotional Translations

Actual Truth Publishing, USA

translator anonymous

and Wisdom was of God



Gospel of John Chapter One

1:1 In the beginning there was Wisdom,[A] and Wisdom was with God, and Wisdom was of God.

1:2 It was with God in the beginning.

1:3 All things were created through it; and nothing was created without it.

1:4 In it was life, and this life provided light for all persons.

1:5 This light shines in the darkness, yet the darkness cannot possess it.

1:6 There was a person sent from God whose name was John.

1:7 He appeared to witness and testify about this light, so that all might believe through him.

1:8 He was not the light itself; but he came to testify about the light.

1:9 The actual light that appears in the world enlightens every person.

1:10 It was in the physical universe, and though the physical universe was made from it, the physical universe did not know it.

1:11 It appeared on its own, but on its own it was not accepted.

1:12 But among those who accepted it, those who trusted in His Name were given the right to become children of God—

1:13 children born not of the physical family, nor of the desires of the physical body, but born from the Creator.[B]

1:14 Wisdom appeared within a physical body and dwelled among us. We saw its magnificence – the magnificence of the Confidential[C] Representative sent by the Creator – full of loving mercy and truth.

1:15 John testified concerning him. He cried out, saying, "This is the one I spoke about when I said, 'A man with more authority comes after me because he has surpassed me.' "

1:16 From his fullness we have received, indeed mercy upon mercy.

1:17 For instruction came from Moses; loving mercy and truth

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https://gumroad.com/l/gospels

187

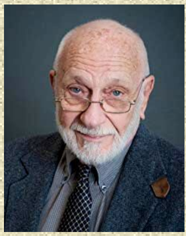
2018

The Millenial Truth Fusion Version of the Holy Bible.

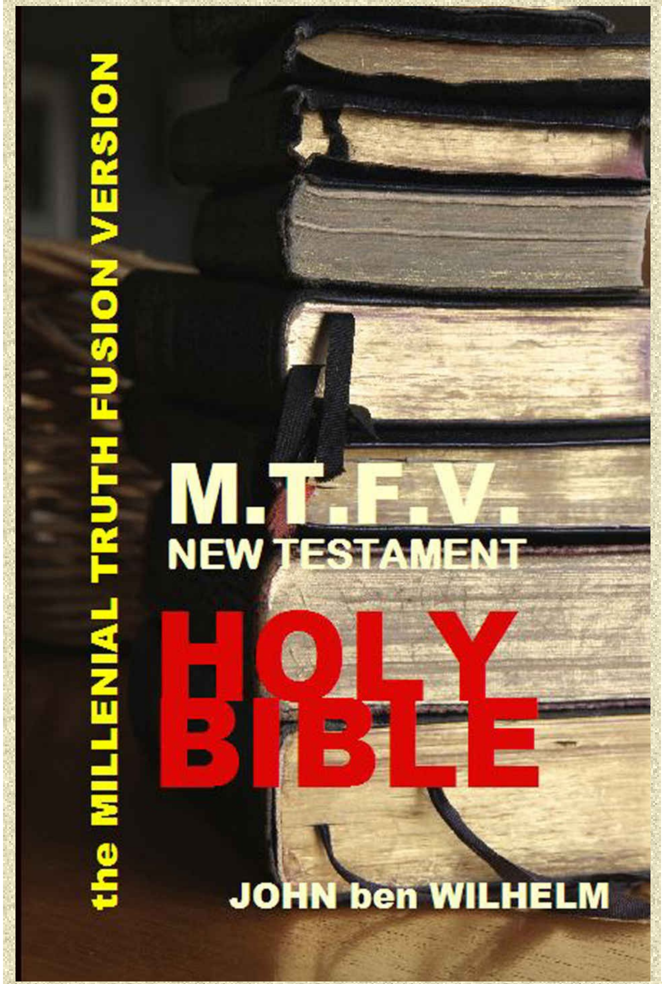
New Testament Christian Greek Scriptures

Author's publication, USA

John ben Wilhelm



and he himself was a god



The BOOK OF JOHN

The last of four books designated "Gospels".The book of John is attributed to one of the twelve apostles of Jesus Christ. He was a son of Zebedee and the fleshly brother of James a fellow apostle. John is referred to as the one Christ loved at John 21:7 thereby inferring a special relationship with Christ which is not mentioned in connection with the other apostles. While John never refers to himself directly probably out of his earnest humility, the book itself, especially its concluding words leave little mystery who the writer was. John's writings are particularly interesting in that they occurred after the Apostolic church was well established and after the city of Jerusalem had been destroyed in 70CE.

*While the other three gospels portray Jesus as the King, the Servant, and the Son of Man, John portrays Jesus as the Son of God. John states his theme more clearly than any of the other gospel writers. The purpose of this gospel, which contains first-hand knowledge John himself experienced or was personally aware of, as stated by **John** himself, is so that readers might "believe that Jesus is the Christ, (anointed or Messiah), the Son of God," so that they may have life in His name (John 20:31). In this book John makes a direct link between the nature of God and the nature of the Logos, Jesus Christ.*

JOHN 1:1 IN THE beginning (before our time), was the Logos (Christ), and the Logos was with GOD, and he himself was a god. (Isa. 9:6.) 2 He was there with GOD in the beginning. 3 And with this Logos, GOD created all things. Nothing was made without the Logos. Everything that was created 4 received its life from him, and his life gave light to everyone. 5 And that Light shines on in the darkness, for the darkness has never overpowered it (put it out.)

6 There came a man sent from God, whose name was John. (Mal. 3:1.) 7 who came to tell about the light and to lead people to have faith. 8 John wasn't that light. He came only to tell about the light. 9 The true light was still coming into the world. This is the one who comes to enlighten all people. 10 He came into the world, (the system of things on earth) and though the world was made through Him, the world did not recognize Him 11 He came to that which belonged to Him (to His own–His domain, creation, things, world), yet they who were his own did not accept him and did not welcome Him. 12 Some, however, did accept him and placed their faith in him; so, he gave them the

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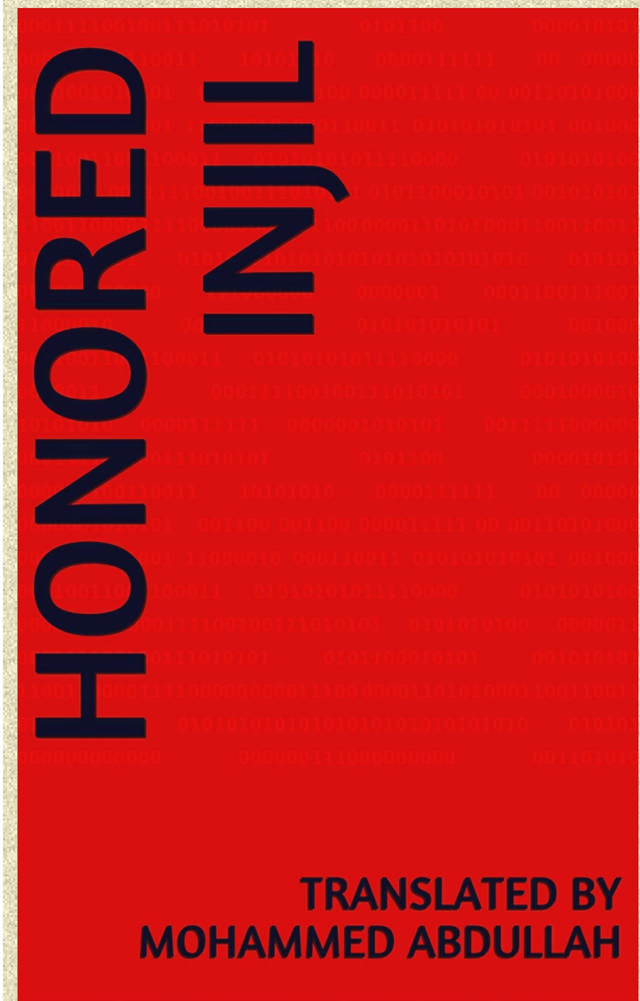
https://www.scribd.com/document/400339217/mtfv-n

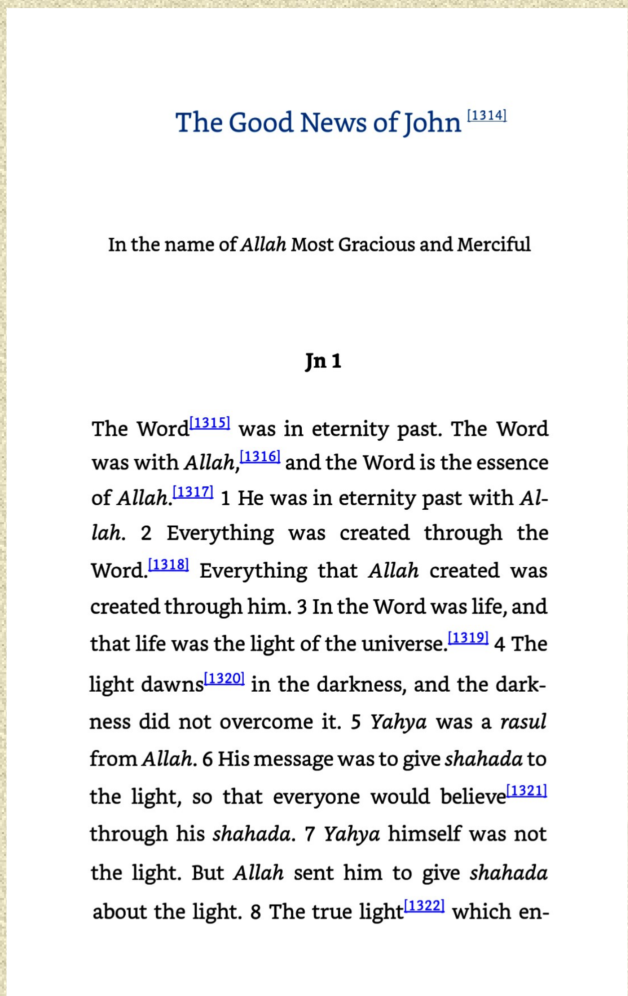
188

2018

The Honored Injil:
Translated and adapted from the Arabic Al-Injil
version 10.2, Dar Al-Ilm
Mohammed Abdullah

and the Word is the essence of *Allah*





The Good News of John [1314]

In the name of *Allah* Most Gracious and Merciful

Jn 1

The Word[1315] was in eternity past. The Word was with *Allah*,[1316] and the Word is the essence of *Allah*.[1317] 1 He was in eternity past with *Allah*. 2 Everything was created through the Word.[1318] Everything that *Allah* created was created through him. 3 In the Word was life, and that life was the light of the universe.[1319] 4 The light dawns[1320] in the darkness, and the darkness did not overcome it. 5 *Yahya* was a *rasul* from *Allah*. 6 His message was to give *shahada* to the light, so that everyone would believe[1321] through his *shahada*. 7 *Yahya* himself was not the light. But *Allah* sent him to give *shahada* about the light. 8 The true light[1322] which en-

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online version:
https://honoredinjil.com/joh/1/

SPANISH

Nuevo Testamento Israelita Nazareno (*NTIN*) (Ed. 1)

Ministerio Betzalel

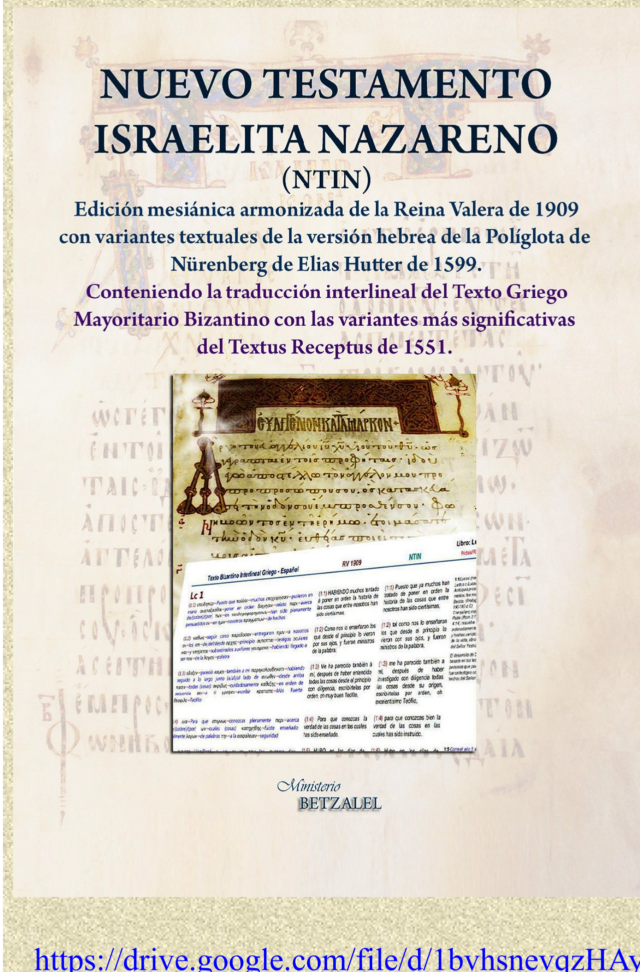
Yosef Elidad ben Avraham

and the Word was with the Elohim, and Elohim was the Word

y la Palabra era con el Elohim, y Elohim era la Palabra

Jn 1

(1:1) εν→En αρχη→principio ην→era/estaba siendo ο→el λογος→Verbo/Palabra en acción και→y ο→el λογος→Verbo/Palabra en acción ην→era/estaba siendo προς→hacia τον→a/al/a el θεον→Dios και→y θεος→Dios ην→era/estaba siendo ο→la λογος→Verbo/Palabra	(1:1) En el principio era el Verbo, y el Verbo era con Dios, y el Verbo era Dios.	(1:1) En el principio era la Palabra, y la Palabra era con el Elohím, y Elohím era la Palabra.	1:1 La función de una palabra griega está determinada por el final del caso adjuntado a la raíz de la palabra. El que Elohím era la Palabra significaba que ella actuaba en representación de Elohím en la tierra, lo mismo que Moshéh actuaba como Elohím para Faraón... *Continúa en la siguiente página como nota especial a Juan 1:1.*
(1:2) ουτος→Este ην→era/estaba siendo εν→en αρχη→principio	(1:2) Este era en el principio con	(1:2) Este estaba en [el] principio	




Texto Bizantino Interlineal Griego - Español | RV 1909 | NTIN | Libro: Juan | Notas/Ref

Jn 1

Ministerio BETZALEL YESHIVA | editorialbetzalel@gmail.com | [1ª Edición] | Pag 217

https://drive.google.com/file/d/1bvhsnevqzHAydaU5kUB-2fm9YgeW0tNy/view?usp=drivesdk

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IN WORK

SPANISH

Biblia Exacta:

Edición de Estudio de Alta Crítica

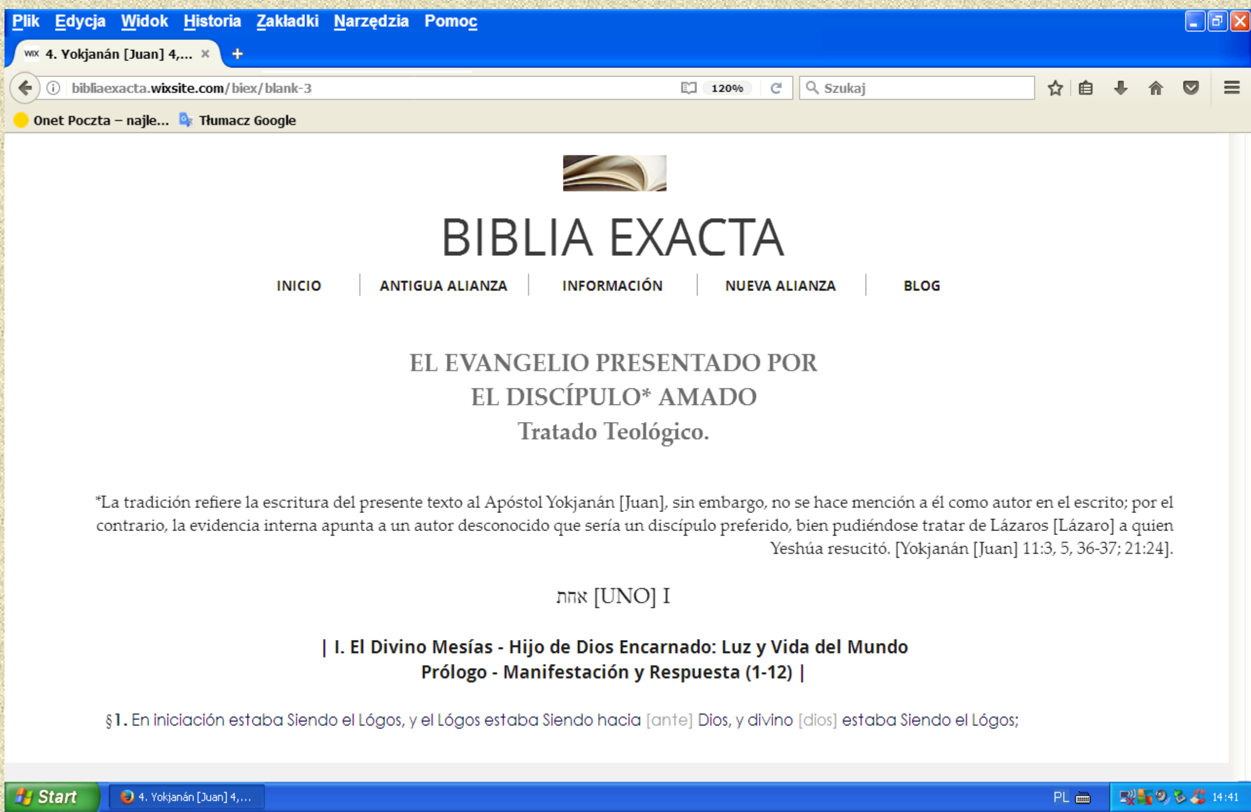
Traducción con un Equilibrio entre Equivalencia Dinámica y Formal

html

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and divine [god] was the Existing[?] Logos

y divino [dios] estaba Siendo el Lógos

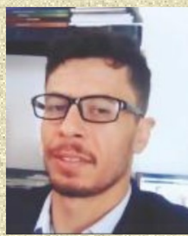


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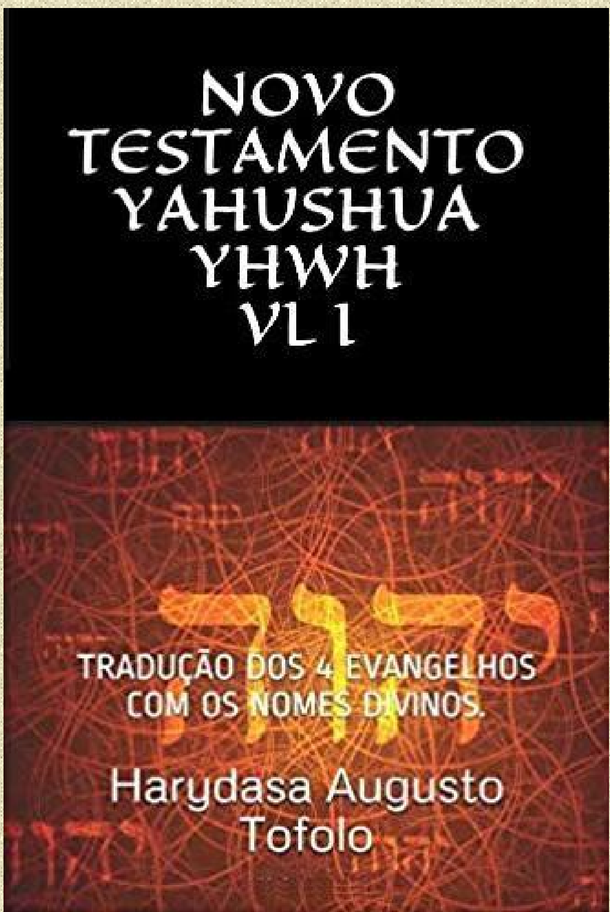
PORTUGUESE

Novo Testamento Yahushua YHWH:
Versão com a restauração dos nomes Divinos
Author's publication, Brasil
Harydasa Augusto Tófolo



version of 4-04-2021:

and the Word was a Elohim
e o Verbo era um Elohim



YHWH יהוה

24:46 e disse-lhes: Assim está escrito, e assim convinha que o Messias sofresse e ressurgisse dentre os mortos ao terceiro dia.

24:47 E que o arrependimento e a remissão de pecados sejam pregados em seu nome entre todas as nações, começando em Jerusalém.

24:48 E vós sois testemunhas destas coisas.

24:49 E eis que eu envio a promessa de meu Pai a vós, mas permanecais na cidade de Jerusalém até que sejais revestidos de poder do alto.

24:50 E levou-os a Betânia, e ele levantou as mãos e abençoou-os.

24:51 E aconteceu que, abençoando-os ele, apartou-se deles e foi elevado ao céu.

24:52 E, adorando-o, voltaram a Jerusalém com grande alegria.

24:53 E estavam continuamente no templo, louvando e abençoando a YHWH.

João 1

1: 1 No princípio era o Verbo, e o Verbo estava com YHWH , e o Verbo era um Elohim.[22]

1: 2 O mesmo aconteceu no começo com YHWH .

1: 3 Todas as coisas foram feitas por ele; e sem ele nada do que foi feito foi feito.

1: 4 Nele estava a vida; e a vida era a luz dos homens.

1: 5 E a luz brilha nas trevas; e as trevas não o compreenderam.

1: 6 Houve um homem enviado de YHWH , cujo nome era João.

[22] "Um Elohim" de acordo com a antiga versão copta.
Aqui também pode ser traduzido como "No princípio era o Verbo, e o Verbo estava com YHWH , e o Verbo era Elohim".

YAHUSHUA יהושע

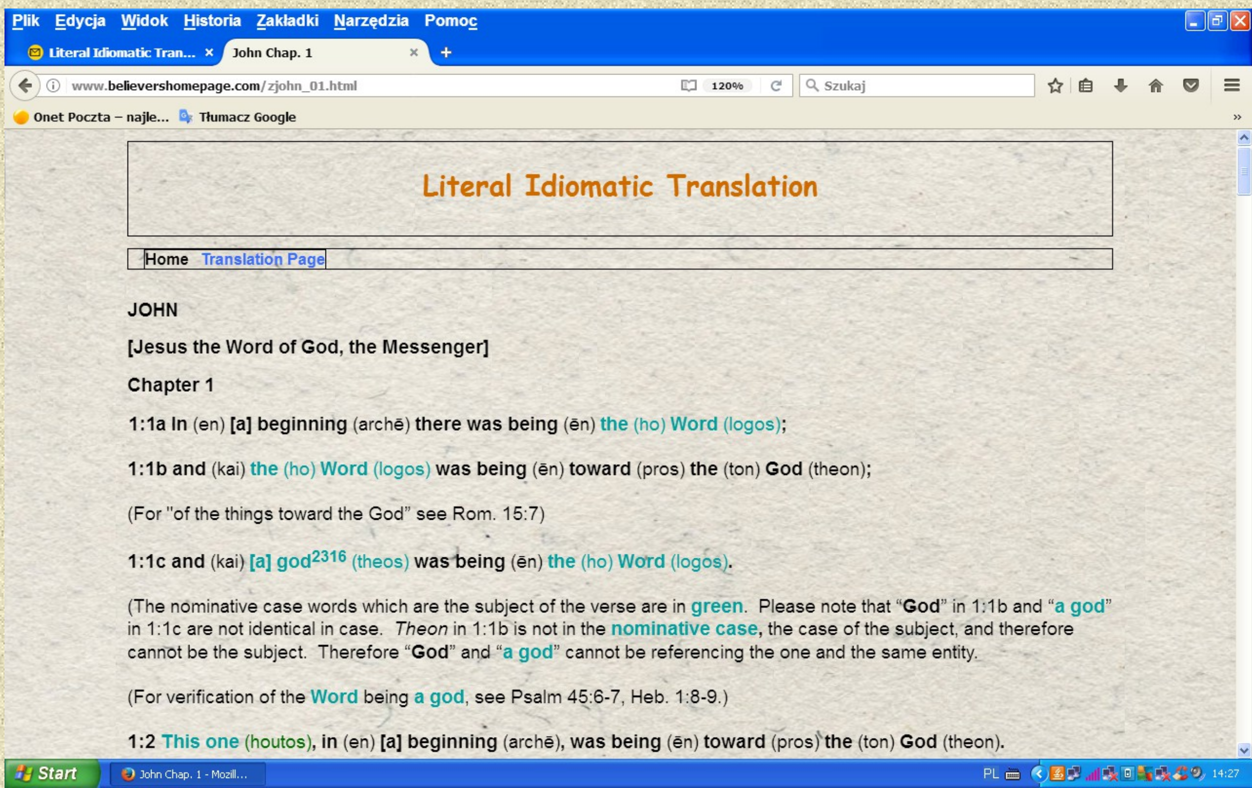
The Literal Idiomatic Translation of the New Testament

html

Hal Dekker

the last update: 9-08-2021

and (kai) **[a] god** (theos) **was being** (ēn) **the** (ho) **Word** (logos)



Literal Idiomatic Translation

Home Translation Page

JOHN

[Jesus the Word of God, the Messenger]

Chapter 1

1:1a In (en) **[a] beginning** (archē) **there was being** (ēn) **the** (ho) **Word** (logos);

1:1b and (kai) **the** (ho) **Word** (logos) **was being** (ēn) **toward** (pros) **the** (ton) **God** (theon);

(For "of the things toward the God" see Rom. 15:7)

1:1c and (kai) **[a] god**[2316] (theos) **was being** (ēn) **the** (ho) **Word** (logos).

(The nominative case words which are the subject of the verse are in **green**. Please note that "**God**" in 1:1b and "**a god**" in 1:1c are not identical in case. *Theon* in 1:1b is not in the **nominative case**, the case of the subject, and therefore cannot be the subject. Therefore "**God**" and "**a god**" cannot be referencing the one and the same entity.

(For verification of the **Word** being **a god**, see Psalm 45:6-7, Heb. 1:8-9.)

1:2 This one (houtos), **in** (en) **[a] beginning** (archē), **was being** (ēn) **toward** (pros) **the** (ton) **God** (theon).

http://www.believershomepage.com/zjohn_01.html

PORTUGUESE

Nossa Tradução das Sagradas Escrituras:
O Novo Testamento (Ed. 2)
Divulgadora União Fraterna, Rio de Janeiro, Brasil
Eduardo Silva Oliveira



version of 1-06-2021:

and the Word was divine
e o Verbo era divino

NOSSA TRADUÇÃO DAS SAGRADAS ESCRITURAS

O Novo Testamento

2ª Edição
2019

"Porque nele a justiça de Deus se revela da fé para a fé, conforme está escrito: O justo viverá da fé." ***Paulo*** *(Romanos 1:17)*

"Assim também a fé, se não tiver obras, está morta em seu isolamento." ***Tiago*** *(Tiago 2:17)*

EVANGELHO SEGUNDO JOÃO

1 ***Prólogo*** **—** [1]No inicio era o Verbo e o Verbo estava com Deus e o Verbo era divino. [2]No princípio, ele estava com Deus. [3]Tudo foi feito por meio dele e sem ele nada foi feito. [4]O que foi feito nele era a vida, e a vida era a luz dos homens; [5]e a luz brilha nas trevas, mas as trevas não a apreenderam. [6]Houve um homem enviado por Deus. Seu nome era João. [7]Este veio como testemunha, para dar testemunho da luz, a fim de que todos cressem por meio dele. [8]Ele não era a luz, mas veio para dar testemunho da luz. [9]O Verbo era a luz verdadeira que ilumina todo homem; ele vinha ao mundo. [10]Ele estava no mundo e o mundo foi feito por meio dele, mas o mundo não o reconheceu. [11]Veio para o que era seu e os seus não o receberam. [12]Mas a todos que o receberam deu o poder de se tornarem filhos de Deus: aos que creem em seu nome, [13]ele, que não foi gerado nem do sangue, nem de uma vontade da carne, nem de uma vontade do homem, mas de Deus. [14]E o Verbo se fez carne, e habitou entre nós; e nós vimos a sua glória, glória que ele tem junto ao Pai como Filho único, cheio de graça e de verdade. [15]João dá testemunho dele e clama: "Este é aquele de quem eu disse: o que vem depois de mim passou adiante de mim, porque existia antes de mim". [16]Pois de sua plenitude todos nós recebemos graça por graça. [17]Porque a Lei foi dada por meio de Moisés; a graça e a verdade vieram por Jesus Cristo. [18]Ninguém jamais viu a Deus: o Filho único, que está voltado para o seio do Pai, este o deu a conhecer.

O testemunho de João **—** [19]Este foi o testemunho de João, quando os judeus enviaram de Jerusalém sacerdotes e levitas para o interrogarem: "Quem é tu?" [20]Ele confessou e não negou; confessou: "Eu não sou o Cristo". [21]Perguntaram-lhe: "Quem é, então? É tu Elias?" Ele disse: "Não o sou". — "É o profeta?" Ele respondeu: "Não". [22]Disseram-lhe, então: "Quem és, para darmos uma resposta aos que nos enviaram? O que diz de ti mesmo?" [23]Disse ele: "Eu sou uma voz que clama no deserto: Endireitai o caminho do Senhor *Iahweh,* como disse o profeta Isaías". [24]Alguns dos enviados eram fariseus. [25]Perguntaram-lhe ainda: "E por que batiza, se não é o Cristo, nem Elias, nem o profeta?" [26]João lhes respondeu: "Eu batizo com água. No meio de vocês, está alguém que não conhecem, [27]aquele que vem depois de mim, do qual não sou digno de desatar a correia da sandália". [28]Isso se passava em Betânia, do outro lado do Jordão, onde João batizava. [29]No dia seguinte, ele vê Jesus aproximar-se dele e diz: "Eis o Cordeiro de Deus, que tira o pecado do mundo. [30]Dele é que eu disse: Depois de mim, vem um homem que passou adiante de mim, porque existia antes de mim.

Os primeiros discípulos **—** [35]No dia seguinte, João se achava lá de novo, com dois de seus discípulos. [36]Ao ver Jesus que passava, disse: "Eis o Cordeiro de Deus". [37]Os dois

PORTUGUESE

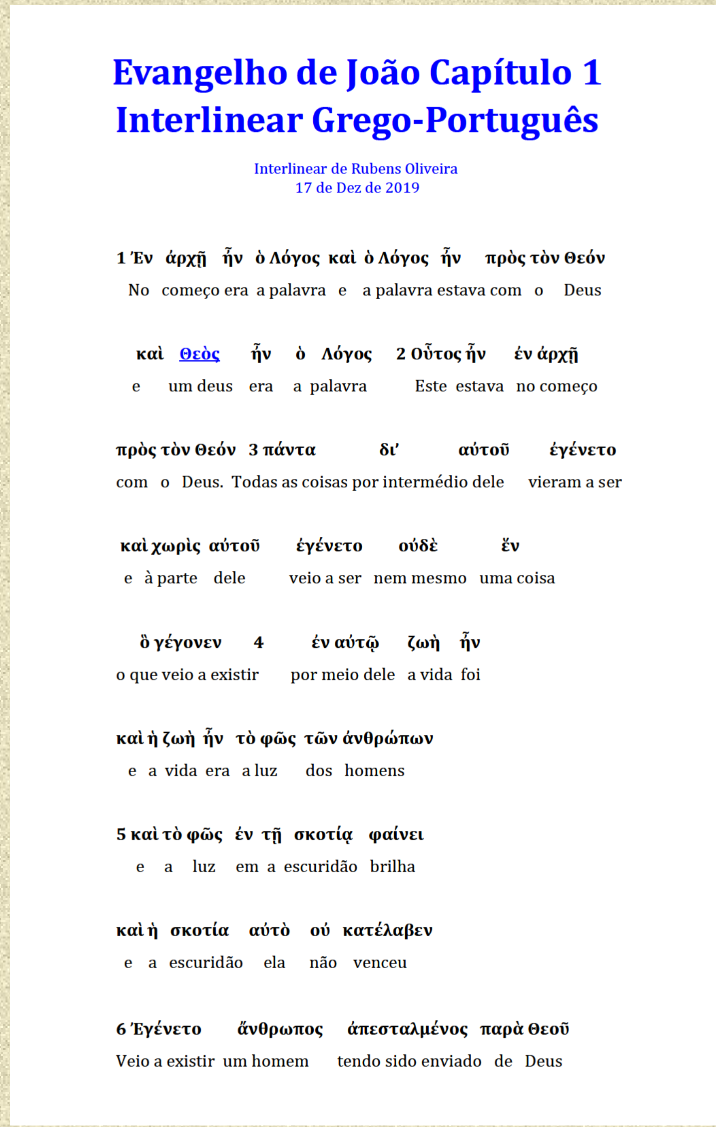
O "Novo Testamento" Interlinear Grego-Português

(html)

Rubens Dantas de Oliveira

and a god was the word

e um deus era a palavra



https://traducaodonovomundodefendida.wordpress.com//12/17/evangelho-de-joao-capitulo-1-interlinear-grego-portugues/

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IN WORK

PORTUGUESE

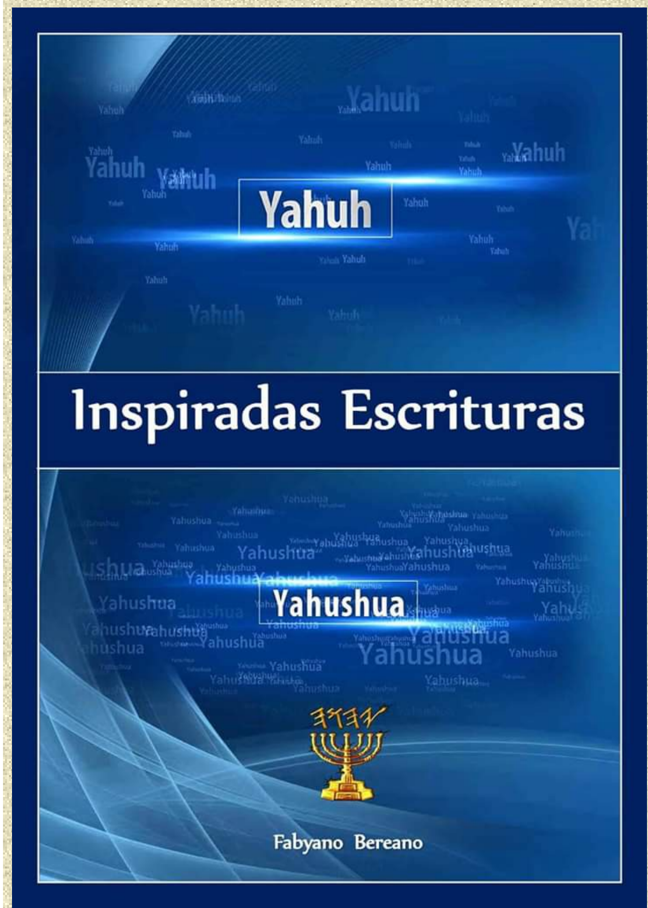
Inspiradas Escrituras

Fabyano C. Bereano



and the Word was Divine

e o Palavra era Divina



YAHUCHANAN 1

1 No princípio era a Palavra, e a Palavra estava com Elohim, e a Palavra era Divina.

2 Esta estava no princípio com Elohim.

3 Por esta foram feitas todas as coisas, e sem ela não se fez coisa nenhuma do que foi feito.

4 Nela estava a vida, e a vida era a luz dos homens;

5 a luz resplandece nas trevas, e as trevas não prevaleceram contra ela.

6 Houve um homem enviado de Elohim, cujo nome era Yahuchanan.

7 Este veio como testemunha, a fim de dar testemunho da luz, para que todos cressem por meio dele.

8 Ele não era a luz, mas veio para dar testemunho da luz.

9 Pois a verdadeira luz, que alumia a todo homem, estava chegando ao mundo.

10 Estava ele no mundo, e o mundo foi feito por intermédio dele, e o mundo não o conheceu.

11 Veio para o que era seu, e os seus não o receberam.

12 Mas, a todos quantos o receberam, aos que crêem no seu nome, deu-lhes o poder de se tornarem filhos de Elohim;

13 os quais não nasceram do sangue, nem da vontade da carne, nem da vontade do varão, mas de Elohim.

14 E a Palavra se fez carne, e habitou entre nós, cheio do favor imerecido e de verdade; e vimos a sua glória, como a glória do unigênito do Pai.

15 Yahuchanan deu testemunho dele, e clamou, dizendo: Este é aquele de quem eu disse: O que vem depois de mim, passou adiante de mim; porque antes de mim ele já existia.

16 Pois todos nós recebemos da sua plenitude, dádiva sobre dádiva.

17 Porque a lei foi dada por meio de Mosheh; o favor imerecido e a verdade vieram por Yahushua HaMashiach.

18 Ninguém jamais viu a Elohim. O Elohim unigênito, que está no seio do Pai, esse o deu a conhecer.

19 E este foi o testemunho de Yahuchanan, quando os yahudim lhe enviaram de Yahushalayim sacerdotes e levitas para que lhe perguntassem: Quem és tu?

20 Ele, pois, confessou e não negou; sim, confessou: Eu não sou o Mashiach.

21 Ao que lhe perguntaram: Pois que? És tu Elyahu? Respondeu ele: Não sou. És tu o profeta? E respondeu: Não.

22 Disseram-lhe, pois: Quem és? para podermos dar resposta aos que nos enviaram; que dizes de ti mesmo?

23 Respondeu ele: Eu sou a voz do que clama no deserto: Endireitai o caminho de YAHUH, como disse o profeta Yesha'yahu.

24 E os que tinham sido enviados eram dos fariseus.

25 Então lhe perguntaram: Por que batizas, pois, se tu não és o Mashiach, nem Elyahu, nem o profeta?

26 Respondeu-lhes Yahuchanan: Eu batizo em água; no meio de vós está um a quem vós não conheceis.

27 aquele que vem depois de mim, de quem eu não sou digno de desatar a correia da alparca.

28 Estas coisas aconteceram em Betânia, além do Yarden, onde Yahuchanan estava bati-zando.

29 No dia seguinte Yahuchanan viu a YAHUSHUA, que vinha para ele, e disse: Eis o Cordeiro de Elohim, que tira o pecado do mundo.

30 este é aquele de quem eu disse: Depois de mim vem um varão que passou adiante de mim, porque antes de mim ele já existia.

31 Eu não o conhecia; mas, para que ele fosse manifestado a Yisra'el, é que vim batizando em água.

32 E Yahuchanan deu testemunho, dizendo: Vi o Ruach descer do céu como pomba, e repousar sobre ele.

33 Eu não o conhecia; mas o que me enviou a batizar em água, esse me disse: Aquele sobre quem vires descer o Ruach , e sobre

-971-

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IN WORK

PORTUGUESE

A Palavra de Y.H.W.H:

Esclarecendo algumas passagens das Escrituras

Gutemberg Chaves



and the Word was (a) Elohim

e o Verbo era (um) Elohim

A PALAVRA DE Y.H.W.H



Esclarecendo algumas passagens das Escrituras

2019

Gutemberg Chaves

YOCHANAN

1- No princípio era o Verbo, e o Verbo estava com Elohim, e o Verbo era (um) Elohim.

[2] Ele estava no princípio com Elohim.

[3] Todas as coisas vieram à existência por meio dele, e sem Ele, nada do que foi feito veio a existir.

[4] Nele estava a vida, e a vida era a luz dos homens.

[5] E a luz resplandece nas trevas, e as trevas não a compreenderam.

[6] Houve um homem enviado de Elohim, cujo nome era Yochanan.

[7] Este veio para testemunho, para que testificasse da luz, para que todos cressem por ele.

[8] Não era ele a luz, mas para que testificasse da luz.

[9] Ali estava a luz verdadeira, que ilumina a todo o homem que vem ao mundo.

[10] Ele estava no mundo, e o mundo foi feito por meio dele, no entanto, o mundo não o conheceu.

1:1- “...**e o verbo era Elohim**.” Muitos se confundem com este texto e tentam explicá-lo sem levar em consideração outros textos que falam da diferença de natureza e autoridade entre Elohim o Pai e o Filho de Elohim. Em primeiro lugar Yehoshua foi o princípio da Criação de Elohim Apc 3:14. Então Ele que é o verbo, meio pelo qual Y.H.W.H falou desde o principio, estava com Elohim desde o princípio de todas as coisas. Este verbo foi também Elohim, mas não o Eterno Y.H.W.H, porem, como aquele que executa as ordens do Pai. Quando Moshéh tinha receio de ir à faraó, Elohim lhe disse que seu irmão Aharon viria ao teu encontro. ***“E ele falará por ti ao povo; e acontecerá que ele te será por boca, e tu lhe serás por Elohim.*** (Êx. 4:16). E **o verbo era Elohim** não se aplica que o verbo seja **“O”** Elohim como sendo o próprio Elohim, mas se aplica em o verbo representar Elohim. Verso 18.

[11] Veio para a Sua nação, mas o Seu povo não O recebeu

[12] Mas, a todos quantos O receberam, deu-lhes o poder de serem feitos filhos de Elohim, aos que crêem no Seu Nome;

[13] Os quais não nasceram do sangue, nem da vontade da carne, nem da vontade do homem, mas de Elohim.

[14] E o Verbo se tornou um ser humano, e habitou entre nós, e vimos a glória do unigênito do Pai, cheio de graça e de verdade.

[15] Yechonan testificou dele, e clamou, dizendo: Este era aquele de quem eu dizia: O que vem após mim é antes de mim, porque foi primeiro do que eu.

[16] E todos nós recebemos também da Sua plenitude, e graça sobre graça.

[17] Porque a lei foi dada por Moshéh; a graça e a verdade vieram por Yehoshua Mashiach.

[18] Elohim nunca foi visto por alguém. No entanto, o Seu Filho único, que é idêntico a Elohim e está ao lado do Pai, esse O revelou.

[19] E este é o testemunho de Yochonan, quando os yehudim mandaram de Yerushalayim sacerdotes e levitas para que lhe perguntassem: Quem és Tu?

1:13- Aqui encontramos uma aplicação do texto dizendo que na verdade são chamados filhos de Elohim aqueles que aceitaram Yehoshua sendo o Mashiach. Embora a Sua nação sendo da descendência de Avraham segundo a carne, mas para serem considerados “filhos de Elohim”, deveriam eles crer em Yehoshua para obterem a vida eterna. (Yochanan 3:36). Aí neste sentido então, eles se tornariam não só descendentes de Avraham, mas também seriam chamados filhos de Elohim por meio de Yehoshua, o Representante de Elohim.

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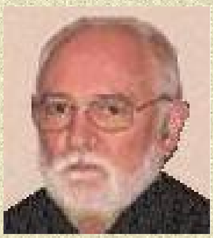
2019?

FRENCH

Yehshouah le Messie d'Israel: Harmonie des Evangiles

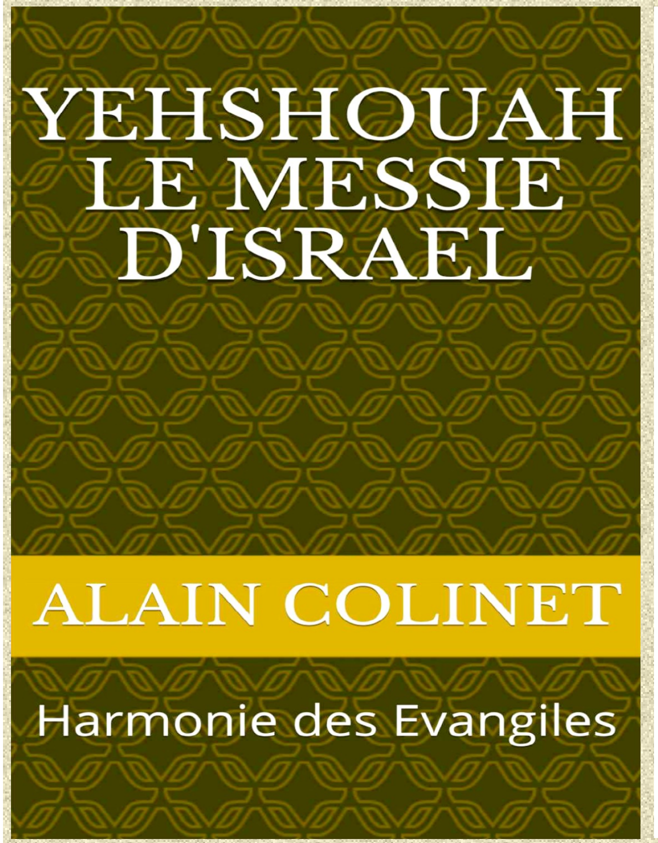
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Alain Colinet



and the Word was a Elohim

et la Parole était un Elohim



La Parole faite chair

(Yohanan 1 : 1 à 18)

Au commencement était la Parole, et la Parole était avec Elohim, et la Parole était un Elohim.
Elle était au commencement avec Elohim.
Toutes choses ont été faites par elle, et rien de ce qui a été fait n'a été fait sans elle.
En elle était la vie, et la vie était la lumière des hommes. La lumière luit dans les ténèbres, et les ténèbres ne l'ont point reçue.
Il y eut un homme envoyé d'Elohim : son nom était Yohanan. Il vint pour servir de témoin, pour rendre témoignage à la lumière, afin que tous crussent par lui. Il n'était pas la lumière, mais il parut pour rendre témoignage à la lumière.
Cette lumière était la véritable lumière, qui, en venant dans le monde, éclaire tout homme. Elle était dans le monde, et le monde a été fait par elle, et le monde ne l'a point connue. Elle est venue chez les siens, et les siens ne l'ont point reçue. Mais à tous ceux qui l'ont reçue, à ceux qui croient en son nom, elle a donné le pouvoir de devenir enfants d'Elohim, lesquels sont nés, non du sang, ni de la volonté de la chair, ni de la volonté de l'homme, mais d'Elohim.
Et la Parole a été faite chair, et elle a habité parmi nous, pleine de grâce et de vérité ; et nous avons contemplé sa gloire, une gloire comme la gloire du Fils unique venu du Père.
Yohanan lui a rendu témoignage, et s'est écrié : C'est celui dont j'ai dit : Celui qui vient après moi m'a précédé, car il était avant moi.
Et nous avons tous reçu de sa plénitude, et grâce pour grâce ; car la Torah a été donnée par Moshe, la grâce et la vérité sont venues par Yehshouah le Mashyah.
Personne n'a jamais vu Elohim ; le Fils unique, qui est dans le sein du Père, est celui qui l'a fait connaître.

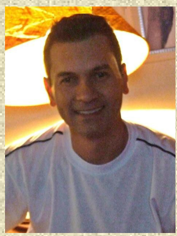
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PORTUGUESE

O Novo Pacto. Tradução exata, literal e fiel aos papiros e códices mais antigos

São Carlos: Clube de Autores, Brasil

Ronaldo Piloto

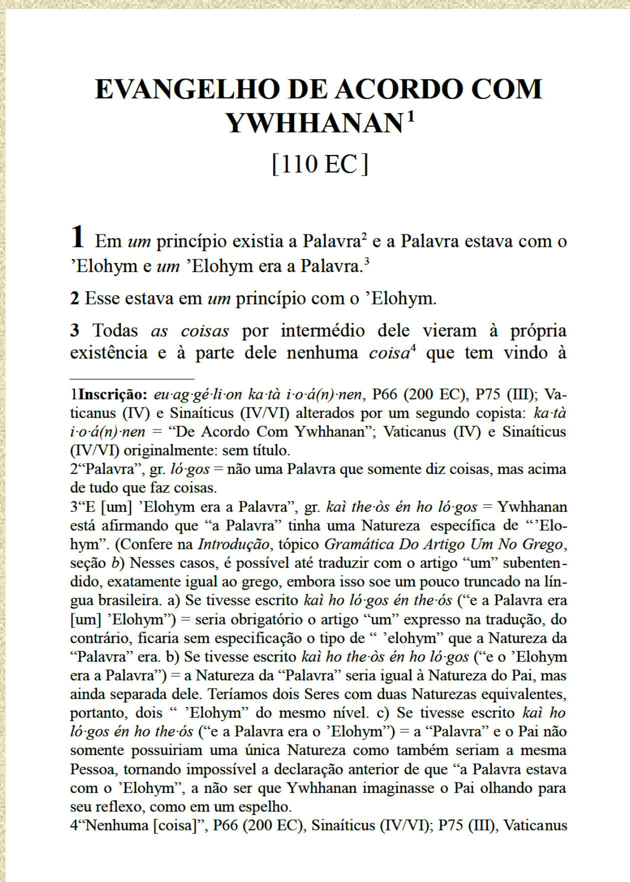


version of 28-08-2021:

and *a* ’Elohym was the Word

e *um* ’Elohym era a Palavra





EVANGELHO DE ACORDO COM YWHHANAN[1]

[110 EC]

1 Em *um* princípio existia a Palavra[2] e a Palavra estava com o ’Elohym e *um* ’Elohym era a Palavra.[3]

2 Esse estava em *um* princípio com o ’Elohym.

3 Todas *as coisas* por intermédio dele vieram à própria existência e à parte dele nenhuma *coisa*[4] que tem vindo à

1**Inscrição:** *eu·ag·gé·li·on ka·tà i·o·á(n)·nen*, P66 (200 EC), P75 (III); Vaticanus (IV) e Sinaíticus (IV/VI) alterados por um segundo copista: *ka·tà i·o·á(n)·nen* = “De Acordo Com Ywhhanan”; Vaticanus (IV) e Sinaíticus (IV/VI) originalmente: sem título.

2“Palavra”, gr. *ló·gos* = não uma Palavra que somente diz coisas, mas acima de tudo que faz coisas.

3“E [um] ’Elohym era a Palavra”, gr. *kaì the·òs én ho ló·gos* = Ywhhanan está afirmando que “a Palavra” tinha uma Natureza específica de “’Elohym”. (Confere na *Introdução*, tópico *Gramática Do Artigo Um No Grego*, seção *b*) Nesses casos, é possível até traduzir com o artigo “um” subentendido, exatamente igual ao grego, embora isso soe um pouco truncado na língua brasileira. a) Se tivesse escrito *kaì ho ló·gos én the·ós* (“e a Palavra era [um] ’Elohym”) = seria obrigatório o artigo “um” expresso na tradução, do contrário, ficaria sem especificação o tipo de “ ’elohym” que a Natureza da “Palavra” era. b) Se tivesse escrito *kaì ho the·òs én ho ló·gos* (“e o ’Elohym era a Palavra”) = a Natureza da “Palavra” seria igual à Natureza do Pai, mas ainda separada dele. Teríamos dois Seres com duas Naturezas equivalentes, portanto, dois “ ’Elohym” do mesmo nível. c) Se tivesse escrito *kaì ho ló·gos én ho the·ós* (“e a Palavra era o ’Elohym”) = a “Palavra” e o Pai não somente possuiriam uma única Natureza como também seriam a mesma Pessoa, tornando impossível a declaração anterior de que “a Palavra estava com o ’Elohym”, a não ser que Ywhhanan imaginasse o Pai olhando para seu reflexo, como em um espelho.

4“Nenhuma [coisa]”, P66 (200 EC), Sinaíticus (IV/VI); P75 (III), Vaticanus

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PORTUGUESE

Harmonia dos Evangelhos:
Uma Biografia Dinâmica e Empolgante

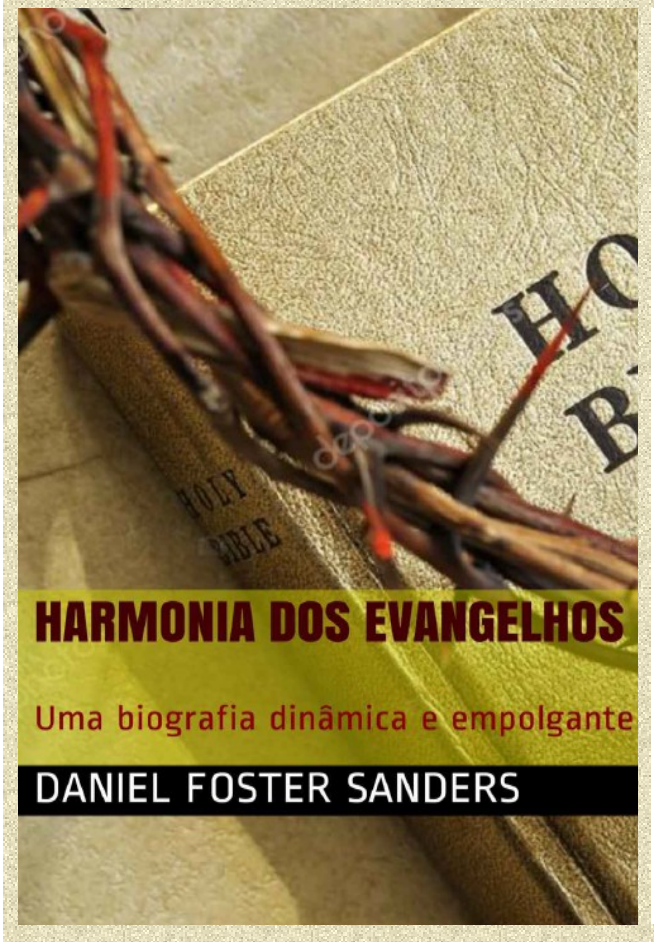
Acrolim, São Paulo, Brasil

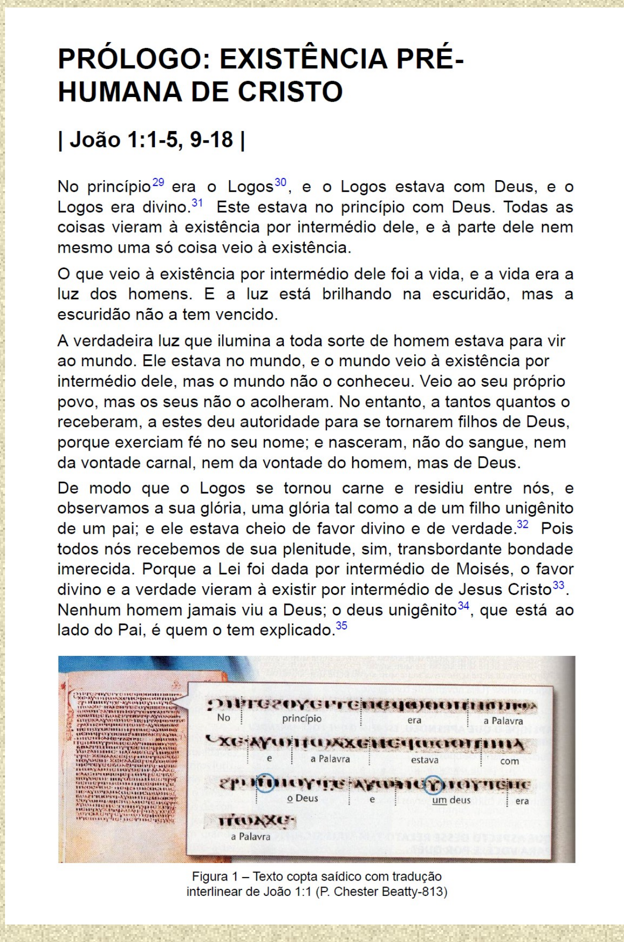
Daniel Foster Sanders



and the Logos was divine

e o Logos era divino





PRÓLOGO: EXISTÊNCIA PRÉ-HUMANA DE CRISTO

| João 1:1-5, 9-18 |

No princípio[29] era o Logos[30], e o Logos estava com Deus, e o Logos era divino.[31] Este estava no princípio com Deus. Todas as coisas vieram à existência por intermédio dele, e à parte dele nem mesmo uma só coisa veio à existência.

O que veio à existência por intermédio dele foi a vida, e a vida era a luz dos homens. E a luz está brilhando na escuridão, mas a escuridão não a tem vencido.

A verdadeira luz que ilumina a toda sorte de homem estava para vir ao mundo. Ele estava no mundo, e o mundo veio à existência por intermédio dele, mas o mundo não o conheceu. Veio ao seu próprio povo, mas os seus não o acolheram. No entanto, a tantos quantos o receberam, a estes deu autoridade para se tornarem filhos de Deus, porque exerciam fé no seu nome; e nasceram, não do sangue, nem da vontade carnal, nem da vontade do homem, mas de Deus.

De modo que o Logos se tornou carne e residiu entre nós, e observamos a sua glória, uma glória tal como a de um filho unigênito de um pai; e ele estava cheio de favor divino e de verdade.[32] Pois todos nós recebemos de sua plenitude, sim, transbordante bondade imerecida. Porque a Lei foi dada por intermédio de Moisés, o favor divino e a verdade vieram à existir por intermédio de Jesus Cristo[33]. Nenhum homem jamais viu a Deus; o deus unigênito[34], que está ao lado do Pai, é quem o tem explicado.[35]

Figura 1 – Texto copta saídico com tradução interlinear de João 1:1 (P. Chester Beatty-813)

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2019

PORTUGUESE

Bíblia Sagrada - versão literal e fiel

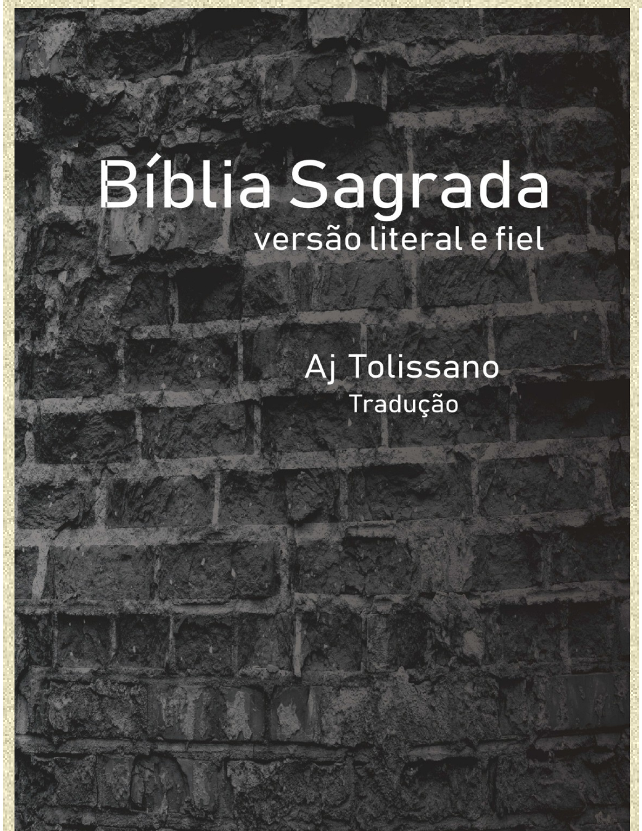
Risco e Rabisco, Brasil (v. of 25-11-2019)

Antonio José Tolissano



and the Word was of a divine nature

e o Verbo era de natureza divina



João

João 1

[1]NO princípio era o Verbo, e o Verbo estava com Deus, e o Verbo era de natureza divina.
[2]Ele estava no princípio com Deus.
[3]Todas *as coisas* foram feitas por ele, e sem ele nada do que foi feito se fez.
[4]Nele estava a vida, e a vida era a luz dos homens.
[5]E a luz resplandece nas trevas, e as trevas não a compreenderam.
[6]Houve um homem enviado de Deus, cujo nome *era* João.
[7]Este veio para testemunho, para que testificasse da luz, para que todos cressem por ele.
[8]Não era ele a luz, mas para que testificasse da luz.
[9]Ali estava a luz verdadeira, que ilumina a todo o homem que vem ao mundo.
[10]Estava no mundo, e o mundo foi feito por ele, e o mundo não o conheceu.
[11]Veio para o que era seu, e os seus não o receberam.
[12]Mas, a todos quantos o receberam, deu-lhes o poder de serem feitos filhos de Deus, aos que crêem no seu nome;
[13]Os quais não nasceram do sangue, nem da vontade da carne, nem da vontade do homem, mas de Deus.
[14]E o Verbo se fez carne, e habitou entre nós, e vimos a sua glória, como a glória do unigênito do Pai, cheio de graça e de verdade.
[15]João testificou dele, e clamou, dizendo: Este era aquele de quem eu
[16]E todos nós recebemos também da sua plenitude, e graça por graça.
[17]Porque a lei foi dada por Moisés; a graça e a verdade vieram por Jesus Cristo.
[18]Deus nunca foi visto por alguém. O Filho unigênito, que está no seio do Pai, esse *o* revelou.

[19]E este é o testemunho de João, quando os judeus mandaram de Jerusalém sacerdotes e levitas para que lhe perguntassem: Quem és tu?
[20]E confessou, e não negou; confessou: Eu não sou o Cristo.
[21]E perguntaram-lhe: Então quê? És tu Elias? E disse: Não sou. És tu profeta? E respondeu: Não.
[22]Disseram-lhe pois: Quem és? para que demos resposta àqueles que nos enviaram; que dizes de ti mesmo?
[23]Disse: Eu *sou* a voz do que clama no deserto: Endireitai o caminho de YAHWEH, como disse o profeta Isaías.
[24]E os que tinham sido enviados eram dos fariseus.
[25]E perguntaram-lhe, e disseram-lhe: Por que batizas, pois, se tu não és o Cristo, nem Elias, nem o profeta?
[26]João respondeu-lhes, dizendo: Eu batizo com água; mas no meio de vós está um a quem vós não conheceis.
[27]Este é aquele que vem após mim, que é

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2019

POLISH

Ewangelia wg Jana

PDF (18-11-2019), not has the title page

Wojciech Sady



and a god was the word

i bogiem był słowo

Ewangelia wg Jana

J 1,1-18 Na początku było słowo i słowo było u Boga i bogiem było słowo. Ono było na początku u Boga. Wszystko przez nie się stało, a bez niego nic się nie stało z tego co się stało. W nim było życie, a życie było światłem ludzi. A światłość ukazuje się w ciemności i ciemność go nie ogarnęła. Pojawił się człowiek wysłany od Boga, na imię miał Jan. Ten przyszedł dać świadectwo, aby zaświadczyć o świetle, aby wszyscy przezeń uwierzyli. Nie był on światłem, ale miał świadczyć o świetle. Było światło prawdziwe, które oświetla każdego człowieka, przychodzącego na świat. Na świecie było i świat przez nie się stał, a świat go nie poznał. Do swoich przyszło, a swoi go nie przyjęli. Tym zaś, którzy go przyjęli, dał władzę stania się dziećmi Boga, wierzącymi w jego imię, którzy nie z krwi, ani z woli ciała, ani z woli mężczyzny się urodzili, ale z Boga. I słowo stało się ciałem i rozbiło namiot wśród nas. I ujrzeliśmy jego chwałę, chwałę jako jednorodzonego od Ojca, pełnego łaski i prawdy. Jan świadcząc o nim wykrzyczał słowa: Ten był, o którym powiedziałem, przede mną stał się ten, który przychodzi po mnie, bo pierwej był niż ja. Bo z jego pełni wszyscyśmy wzięli łaskę zamiast łaski. Bo Prawo zostało dane przez Mojżesza, a łaska i prawda stała się przez Jezusa Pomazańca. Boga nikt nie widział, a wyjaśnił {go} jednorodzony bóg będący w łonie Ojca.

J 1,19-34 A oto jest świadectwo Jana, gdy wysłali Żydzi do niego kapłanów i lewitów z Jerozolimy, aby go spytali: Kim jesteś? I wyznał i nie wyparł się i wyznał, że: Ja nie jestem Pomazańcem. I spytali go: Kim więc? Jesteś Eliaszem? I mówi: Nie jestem. Rzekli mu więc: Kto jesteś? Abyśmy dali odpowiedź tym, którzy nas posłali. Co mówisz sam o sobie? Powiedział: Jam głos wołającego na pustkowiu, prostujcie drogę Pana, jak rzekł prorok Eliasz. A wysłańcami byli faryzeusze. I zapytali go i rzekli mu: Dlaczego więc zanurzasz, jeśli nie jesteś Pomazańcem, ani Eliaszem, ani prorokiem? Odpowiedział im Jan: Ja zanurzam w wodzie, a wśród was stanął ten, którego wy nie znacie, ten przychodzący za mną, a ja nie jestem godny, aby rozwiązać rzemień jego sandała. To stało się w Betanii {inne rękopisy: w Betabarze} za Jordanem, gdzie przebywał Jan zanurzając. Nazajutrz widzi Jezusa idącego do niego i mówi: Oto baranek Boga, usuwający grzech świata. Ten jest, o którym rzekłem, za mną przychodzi mężczyzna, który stał się przede mną, bo pierwszy był niż ja. I ja go nie znałem, ale dla niego, aby ujawnił się Izraelowi, przyszedłem zanurzając w wodzie. I zaświadczył Jan mówiąc: Ujrzałem tchnienie zstępujące niczym gołąb z nieba i na nim pozostało. I ja go nie znałem, ale ten, który mnie posłał, abym zanurzał w wodzie, ten mi rzekł: Ten na kogo, jak zobaczysz, zstępuje tchnienie i na nim pozostaje, zanurza w tchnieniu świętym. I ujrzałem i zaświadczyłem, że ten jest synem Boga.

J 1,35-51 Nazajutrz znów Jan stał ze swymi dwoma uczniami i przyjrzawszy się przechodzącemu Jezusowi mówi: Oto baranek Boga. A obaj uczniowie go usłyszeli i zaczęli iść za Jezusem. A Jezus obróciwszy się i zobaczywszy, że za nim idą, mówi im: Czego szukacie? Oni zaś rzekli mu: Rabbi, co się tłumaczy nauczycielu, gdzie przebywasz? Mówi im: Chodźcie, a zobaczycie. Poszli więc i zobaczyli, gdzie przebywa i u niego tego dnia pozostali, a było koło godziny dziesiątej. Jednym z tych dwóch, którzy to usłyszeli od Jana i poszli za nim, był Andrzej, brat Szymona Petrosa. Ten spotyka najpierw brata własnego Szymona i mówi mu: Znaleźliśmy Mesjasza, co się tłumaczy Pomazaniec. Zaprowadził go do Jezusa. Jezus przyjrzał mu się i rzekł: Ty jesteś Szymon syn Jana, ty zostaniesz nazwany Kefas, co tłumaczy się Petros {Skała}. Nazajutrz chciał pójść do Galilei, i spotyka Filipa i mówi mu Jezus: Pójdź za mną. A Filip był z Betsaidy, z miasta Andrzeja i Petrosa. Spotyka Filip Natanaela i mówi mu: Znaleźliśmy tego, o którym napisał Mojżesz w Prawie i prorocy: Jezusa syna Józefa, tego z Nazaretu. I rzekł mu Natanael: Czy z Nazaretu może być coś dobrego? Filip: Pójdź i zobacz. Zobaczył Jezus przychodzącego do niego Natanaela i mówi o nim: Oto prawdziwy Izraelita, w którym nie ma podstępu. Mówi mu Natanael: Skąd mnie znasz? Odpowiedział mu Jezus i rzekł: Zanim cię Filip zawołał, ujrzałem, jak byłeś pod figowcem. Odpowiedział mu Natanael: Rabbi, ty jesteś syn Boga, ty jesteś król Izraela. Odpowiedział mu Jezus i rzekł: Wierzysz, bo powiedziałem ci, że ujrzałem cię pod figowcem? Ujrzysz rzeczy większe niż te. I mówi mu: Amen, amen mówię wam, ujrzycie otwarte niebo i zwiastunów Boga wchodzących i schodzących na Syna Człowieka.

2,1-12 A trzeciego dnia było wesele w Kanie Galilejskiej i była tam matka Jezusa. Zaproszono zaś na wesele i Jezusa i jego uczniów. A gdy zabrakło wina, mówi matka Jezusa do niego: Wina nie mają. Mówi jej Jezus: Co mnie i tobie kobieto? Jeszcze nie nadeszła moja godzina. Mówi matka jego sługom: Czyńcie to, co wam powie. Było tam zaś sześć kamiennych stągwi ustawionych dla Żydów, by się oczyszczali, mieszczące w sobie po dwie lub trzy miary. Mówi im Jezus: Napełnijcie stągwie wodą. I napełnili je aż po brzegi. I mówi im: Zaczerpnijcie teraz i zanieście nadzorcy służby. A oni zanieśli. Gdy zaś nadzorca służby spróbował wody, która stała się winem, a nie wiedział, skąd jest, zaś słudzy, ci, którzy zaczerpnęli wodę wiedzieli, woła nadzorca służby pana młodego i mówi mu: Każdy człowiek najpierw stawia dobre wino, a kiedy staną się pijani, gorsze. Ty zachowałeś dobre wino aż do teraz. Ten znak dał na początek Jezus w Kanie Galilejskiej i ujawnił swoją chwałę i uwierzyli w niego jego uczniowie. Potem on sam i jego matka i jego bracia i jego uczniowie zeszli do Kafarnaum i tam pozostał kilka dni.

http://sady.up.krakow.pl/antrel.biblia.jana.pdf

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2020

An Invitation to Reading in English – N.T.
[The New Covenant in Yeshua the Mashiah]

PDF

(Ed. 1, 2008)

Oun Jon Kwon

version 9.1.3 of June 1, 2021:

And as what God was, the Word was

ISSN 1943-0345

Read IRENT

An Invitation to Reading in English – N.T.

[The New Covenant in Yeshua the Mashiah]

Vol. I Gospels & Acts

No. 1

Gospel of John

(Readers Edition)

安路者 Ahnrojah Books 2008

{Gospel}[a] according[b] to Yohan[c]

Part I. John Ch. 1 – Ch. 12

(Jn 1:1-18)

1:1a-b ***Opening words; the Word of the Elohim***[a]

1:1a In beginning[b] was[c] the **Word**[d] *[of the Elohim]*
1:1b and the Word was in relation to[e] the Elohim[f].

1:1c-3 ***The Word of the Elohim as the agent of Creation***

1:1c And as what God is, the Word was;[g]
1:2 **this**[h] very *Word* was
in beginning in relation to the Elohim.
1:3 Through it[i] all[j] came into existence[k] [Psa 33:6]
and without it[l] nothing was made
that which has come to be. ↓

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[a] 1:1-3 <Opening Words; Word of the Elohim as the Agent of Creation> ░ [(of the prologue) about the Word of the Elohim as in God's creation work of Gen 1:1, 3]. [The thematic development in sequence 1:1a-b → 1:1c-2 → 1:3.] [1:1a-b = "When the Elohim began creation with the Word"; not that the Word existed (at the start or at a certain time).]
[b] 1:1 **In beginning** ░ [*en archē* (= Gen 1:1 LXX) – i.e. beginning of the Creation fiat by the Elohim in Genesis.] [Cf. the new creation in Yeshua – Col 1:15-17]; /x: in the beginning – most;
[c] 1:1 **was** ░ [Gk. *ēn* > S1510 *eimi*) – the verb is a stative copula; it does not mean 'to exist'. E.g. 8:58] – most; /xxx: already existed – TEV, NLT, GW; /xxx: existed – ISV; /xxx: had been existing – ABPE;
[d] 1:1 **the Word** ░ /> the word – Tyndale, Wycliffe, REV; /xxx: the Logos – Moffatt; /xx: message; /xxx: Tao 道 '도'; [Gk. *logos* is used in NT is not us as a Gk. metaphysical term but a translation word for *memra* in Aramaic. *ho logos* is the very **word of the Elohim** (Heb 4:12), expressing the will and thoughts of the Elohim – plan & declaration – into acts as it was in His creation fiat in divine self-communication – Hence, here it is capitalized)]; [The Word is not 'he'. It IS personified in v. 3 as the agent of Creation. It should not be confused with "the Word incarnate" which comes up in v. 14 – embodied in Yeshua **as** His 'flesh' which is the life-giving bread from heaven.] ['the Word' = 1Jn 5:7b v.l. (of a triadic statement, not Trinitarian formula)] ['The Word of the Elohim' shows up as a title in Rev 19:13 for the risen Yeshua *the* Mashiah). 'Flesh of Yeshua' (Jn 6:51, 53) is 'the Word of the Life' (1Jn 1:1) → 'bread out of the heaven' Jn 6:33 = 'bread of the Life' (Jn 6:35, 48)];
[e] 1:1, 2 **in relation to** ░ [not 'be face to face with' but 'coming from']; /in relation with – BBE; /x: with – most; /xx: towards – Gaus)] [*pros* + acc. (BDAG p. 874 ③), e.g. 1Jn 1:2 (the life with the Father); Heb 2:17; (things pertaining to the Elohim); Mt 13:56 …] [similar usage as in "with Him are wisdom and might ~ strength and sound wisdom" Job 12:13, 16]; [Cf. *meth hēmōn* **with** us – Mt 1:23).] [Cf. *para* ('**from** beside' v. 6); *sun* ('along **with**' Jn 12:2)]
[f] 1:1b **the Elohim** ░ (Gk. *ho theos* '**the** God', not 'God'. It is about *'who God is'*. Cf. *theos* v. 1c, 18) />> God – most; [= 'the Father' v. 18. Not Godhead or Trinity God. The name → YHUH (Exo 3:15; 6:3) – Jn 1:23; cf. '*Adonai' 12:13] /xxx: Yahweh – Sacred Scriptures (Bethel);
[g] 1:1c **as what God is, the Word was** ░ [i.e. The Word was '**of** God' and '**as** God', not that the Word was **the** God (v.1 b)] IRENT renders anarthrous *theos* usually as 'Elohim', rather than 'God'. It is about *'what God is'* – about the role of the Word in God's creation fiat; not *'who God is'* of identity.] [anarthrous *theos* (as in 1:18; 10:33; 1Jn 4:12; 2Jn 9; Gal 4:8, 9) – 'God' to be distinguished from 'the Elohim' (**the** God v.1b)] ['was' – a copula; not 'A was = B', but 'A was as B'. Cf. what about the Word is now?] [Here *ho logos*, not *theos*, is the subject of 'became flesh' v. 14.] /x: what God ~~was~~, the Word was – NEB, REB; /x: what God was, the word was – REV; /xx: God is what the word was – Delitz fn.; />> the Word was God – most; /xx: ~ was a god – NWT [one among many gods???]; /xxx: the ~~Logos~~ was ~~divine~~ – Moffatt;
[h] 1:2 **this *very Word*** ░ [the God's Word, not a person]; /xxx: he -most; /the same – KJV; /this one – NWT;
[i] 1:3 **through it** ░ [= 'by means of the Word of the Elohim spoken'] – Knox; /by means of it - Funk; /by it – Tyndale, Matthews, Great, Geneva, Bishops; /through the agency of the Word – Barclay; /xxx: through Him – NASB, HCSB; /xxx: through him – KJV, NIV, ESV, NWT; /xxxx: by him – NET;
[j] 1:3 **all** ░ (Gk. *panta*) [Cf. v. 9 *kosmos* – world]
[k] 1:3 **came into existence** ░ [S1096 *ginomai*] [←for Genesis Creation. Gen 1:1, 3; Psa 33:6, 9; 147:15, 18; Isa 44:24b; 55:11; Jer 10:12; 2Pe 3:5; Heb 11:3)] /came into being – NASB; /x: created – HCSB, NET; /x: were made – NIV; [cf. 1Co 8:6b; Col 1:15-17 for the new creation in Yeshua.]
[l] 1:3 **without it** ░ /x: without him – KJV, NIV, ESV; /x: apart from him – NWT, NET, (~~ Him - NASB, HCSB);

http://tiny.cc/bostonreaders

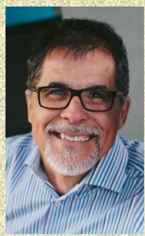
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2020

PORTUGUESE

Evangelho de João: Histórias do Divino

Guilherme Kerr



The Word was with God, divine Word.

A Palavra estava com Deus, Palavra divina.



CAPÍTULO 1

NO PRINCÍPIO

[1] Tudo se iniciou com a Palavra original. A Palavra estava com Deus, Palavra divina. [2] Desde o pricípio de todas as coisas a Palavra e Deus já andavam juntos. [3] Tudo foi criado pela Palavra. Sem ela nem a menor das partículas existentes veio a existir. [4] E Palavra transbordava de vida e esta vida iluminava as pessoas. [5] A luz é mais forte que a escuridão e a escuridão não consegue vencer a luz.

O DEPOIMENTO DE JOÃO BATISTA

[6] Conta a história que apareceu um homem enviado por Deus chamado João. [7] Ele veio dar testemunho a respeito da luz para que todos a acolhessem. [8] João não era a luz, era apenas um homem testemunhando a respeito da luz. [9] A luz verdadeira é a que vem para este mundo iluminar todas as pessoas. [10] A luz veio ao mundo e embora o próprio mundo tenha sido criado por ela, quando ela veio, o mundo não a reconheceu.[11] A luz veio para aqueles que pertenciam a ela, mas estes não a receberam. [12] Mas todos que O receberam e confiaram na revelação de Quem Ele é, receberam a identidade de serem de fato filhos de Deus. Que mudança poderosa!.[13] Ser filho de Deus não é fruto do esforço humano, nem de determinação ou esforço da vontade própria, menos

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2020

PORTUGUESE

Bíblia Sagrada (versão 1.22)

Jair da Silva Lima



and the Word was what God was

e a Palavra era o que Deus era

Bíblia Sagrada

Tradução de João Ferreira de Almeida (1628-1691)

Edição Almeida Revisada

JAIR DA SILVA LIMA

JOÃO

»JOÃO [1]

1 No princípio era a Palavra, e a Palavra estava com Deus, e a Palavra era o que Deus era.
2 Ele estava no princípio com Deus.
3 Todas as coisas foram feitas por intermédio dele, e sem ele nada do que foi feito se fez.
4 Nele estava à vida, e a vida era a luz dos homens;
5 a luz resplandece nas trevas, e as trevas não prevaleceram contra ela.
6 Houve um homem enviado de Deus, cujo nome era João, o que batiza.
7 Este veio como testemunha, a fim de dar testemunho da luz, para que todos cressem por meio dele.
8 Ele não era a luz, mas veio para dar testemunho da luz.
9 Pois a verdadeira luz, que ilumina a todo homem, estava chegando ao mundo.
10 Estava ele no mundo, e o mundo foi feito por intermédio dele, e o mundo não o conheceu.
11 Veio para o que era seu, e os seus não o receberam.
12 Mas, a todos quantos o receberam, aos que creem no seu nome, deu-lhes o poder de se tornarem filhos de Deus;
13 os quais não nasceram do sangue, nem da vontade da carne, nem da vontade do varão, mas de Deus.
14 E a Palavra se fez carne, e habitou entre nós, cheio de graça e de verdade; e vimos a sua glória, como a glória do unigênito do Pai.
15 João, o que batiza, deu testemunho dele, e clamou, dizendo: Este é aquele de quem eu disse: O que vem depois de mim, passou adiante de mim; porque antes de mim ele já existia.
16 Pois todos nós recebemos da sua plenitude, e graça sobre graça.

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2020

SPANISH

El Libro de Yeshua / Jesús

anonymous translator

and the Word was Divine

y la Palabra era Divina

EL **LIBRO** DE

YESHUA / JESÚS

1ª REEDICIÓN

PRÓLOGO (Lc 1,1-4)

Puesto que muchos tomaron entre manos compilar un relato acerca de las cosas que entre nosotros han sido ciertísimas, conforme nos las transmitieron los que desde el principio fueron testigos de vista y servidores de la palabra, también me pareció bien escribirte todas las cosas por orden después de haber investigado desde sus fuentes con total esmero, excelentísimo Teófilo, para que te percates bien de la solidez de las enseñanzas respecto a las cosas en que fuiste instruido.

I. PREPARACIÓN DE LA PRESENCIA DEL SALVADOR

1 La Palabra hecha carne (Jn 1, 1-18)

En el Principio existía la Palabra, y la Palabra estaba con Dios, y la Palabra era Divina. Él estaba en el Principio con Dios. Todo mediante él fue creado, y sin él ninguna creación sería creada. En él está la vida, y la vida era la luz de los hombres. Y la luz en la oscuridad brilla, y la oscuridad no la envolvió. Hubo un hombre enviado de Dios; su nombre era *Yochanan*[i]. Este hombre vino para testimonio, para testificar acerca de la luz, para que todos creyesen por él. Él no era la luz, pero vino para testificar acerca de la luz. Era la luz verdadera, la cual, alumbra a todo hombre que viene a este mundo. Él estuvo en el mundo, en el mundo creado por él; pero el mundo no le conoció. Él vino a su propio pueblo, y su propia gente no le recibió. Mas cuantos le recibieron, les dio el derecho de ser hijos de Dios, a quienes creyeron en su nombre, quiénes nacieron no de sangre, ni de carne, ni de hombre, sino de Dios. Y la Palabra carne se hizo, y *acampó*[ii] entre nosotros; y nosotros contemplamos su gloria, la gloria como Unigénito del Padre, pleno de gracia y verdad. *Yochanan* testificó de él y clamó diciendo:

— Éste es de quién dije: «Quien viene después de mi ha sido puesto antes que mi, pues él fue antes que yo».

Porque de su plenitud recibimos todos nosotros, y gracia sobre gracia; porque la Torah mediante *Moshé*[iii] se dio, mas la gracia y la verdad mediante *YESHUA EL MASHÍAJ* se da. A Dios nadie vio nunca; tan solo el Hijo unigénito, quién está en el seno del Padre, él Le ha dado a conocer.

ANUNCIO Y CONCEPCIÓN

2 Anunciación de Yochanan (Lc 1,5-22)

Hubo en los días de *Hordos,* rey de los Judíos, un sacerdote nombrado *Zechariah*[iv], del turno de Abías, y tenía mujer de las hijas de Aarón, y el nombre de ella era *Elisheva*. Y eran ambos justos delante de Dios, andando irreprochables en todos los mandamientos y preceptos de YHVH. Y no tenían hijo, porque *Elisheva* era estéril, y ambos eran avanzados en sus días. Aconteció que oficiando *Zechariah* como sacerdote delante de Dios en el turno de su grupo, conforme a la costumbre del sacerdocio[v], le tocó en suerte quemar el incienso entrando al Templo de YHVH[vi], y toda la multitud del pueblo estaba afuera orando a la hora del incienso. Y se le apareció un *Mensajero*[vii] de YHVH puesto en pie a la derecha del *Mizbayach* del incienso. Y se turbó *Zechariah* al verlo, y el temor cayó sobre él. Mas el *Mensajero* le dijo:

— Cesa de temer, *Zechariah*, porque tu petición fue escuchada y tu mujer, *Elisheva*, te

[i] En hebreo significa: *Agraciado de El Eterno*». Es el equivalente a *Juan* en español-castellano.

[ii] Referencia a la época nómada de Israel donde el Tabernáculo, anterior a la construcción del primer Templo de *Yerushaláyim*, era la conexión entre Dios e Israel y dónde Él habitaba. cf. Ex 25,8; Nm 35,34; Dt 4,7; Eclo 24,7-22; Ba 3,36-4,4

[iii] Habitualmente traducido como «*Moisés*».

[iv] Nombre hebreo (significa «*El Eterno recuerda*»), transcrito del griego como «*Zacarías*».

[v] Cf.: 1 Cro 24, 19; 2Cro 23,8.

[vi] Cf.: cf. Ex 30, 6-8.

[vii] Es el significado de las palabras hebrea «*malakh*», griega «*ἄγγελος*» (angelos), latina «angĕlus» y español castellano «*ángel*».

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2020

PORTUGUESE

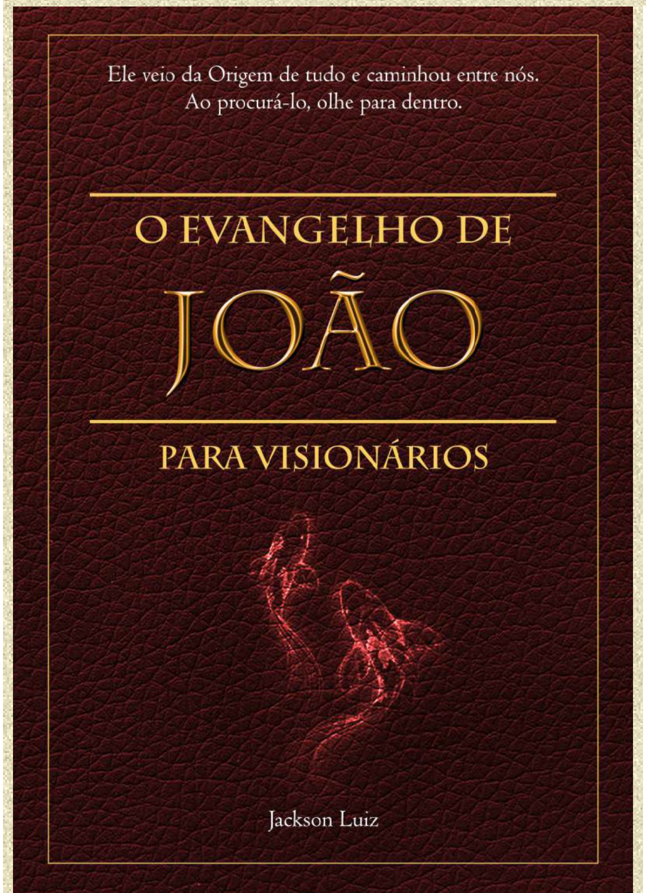
O Evangelho de João para Visionários

PDF

Jackson Luiz

and Enlightened Reason was divine

e a Razão Iluminada era divina



1 No princípio era a Razão Iluminada [o Verbo], e a Razão Iluminada estava com o Poder de Imaginar [Deus], e a Razão Iluminada era divina. 2 Ela estava no princípio com Deus. 3 Todas as coisas vieram a existir por meio dela, e sem ela nem mesmo uma só coisa veio a existir. O que veio a existir 4 por meio dela foi a vida, e a vida era a Consciência [luz] dos homens. 5 A Consciência está brilhando na escuridão, mas a escuridão não a venceu.

6 Surgiu um homem enviado como representante de Deus, seu nome era João. 7 Esse homem veio como testemunha, a fim de dar testemunho da Consciência, para que as pessoas cressem através dele. 8 Ele não era essa Consciência, mas veio para dar testemunho dela.

9 Estava para vir ao mundo a verdadeira Consciência, que ilumina todos os homens. 10 Ela existia como o equilíbrio do mundo, e o mundo veio a existir por meio dela, mas o próprio mundo a rejeitou. 11 Ela veio ao seu próprio povo, mas não a aceitaram. 12 No entanto, a todos os que a receberam, ela deu autoridade para se tornarem filhos de Deus, porque exerciam fé através dela. 13 E eles nasceram, não do sangue, nem dos instintos carnais, nem dos desejos humanos, mas de Deus. 14 De modo que a Razão Iluminada se tornou carne, e caminhou entre nós, e nós vimos a sua glória, uma glória como a de um filho unigênito de um pai; e o Filho estava cheio de favor divino e de razão eterna [verdade]. 15 (João deu testemunho dele, sim, ele clamou: "Este é aquele de quem eu disse: 'Aquele que vem atrás de mim avançou na minha frente, pois existia antes de mim.'")

16 Pois todos nós recebemos da sua completude, sim, graça após graça. 17 Porque a Lei foi dada por meio de Moisés; mas a graça e a liberdade foram dadas por meio de Jesus Cristo. 18 Nenhum homem jamais conheceu a Deus; o deus unigênito, que está junto ao Pai, é quem O revelou.

19 Este é o testemunho que João deu quando os judeus enviaram sacerdotes e levitas de Jerusalém para lhe perguntar: "Quem é você?" 20 Ele não se recusou a responder; de fato, ele admitiu: "Eu não sou o Cristo." 21 Então lhe perguntaram: "Então, quem é você? Elias?" Ele respondeu: "Não." "Você é o Profeta?" Ele respondeu: "Não!" 22 Então lhe disseram: "Quem é você? Diga, para que possamos dar uma resposta aos que nos enviaram. O que você diz a respeito de si?" 23 Ele disse: "Eu sou a voz do homem clamando no vazio da alma [no deserto]: 'Endireitem o caminho para Jeová, conforme disse Isaías, o profeta."

24 Os que tinham sido enviados eram dos fariseus. 25 Perguntaram-lhe também: "Então, por que você batiza, se não é o Cristo, nem Elias, nem o Profeta?" 26 João lhes respondeu: "Eu batizo em água. No meio de vocês há alguém que vocês não conhecem, 27 aquele que vem atrás de mim, e eu não sou digno de desatar o cordão das suas sandálias." 28 Essas coisas ocorreram em Betânia, do outro lado do Jordão, onde João estava batizando.

29 No dia seguinte, ele viu que Jesus vinha ao seu encontro e disse: "Vejam o cordeiro de Deus, que elimina os pecados do mundo! 30 Este é aquele de quem eu disse: 'Depois de mim vem um homem muito mais elevado do que eu, pois existia antes de mim.' 31 Eu mesmo não sabia quem era ele, mas foi por isso que eu vim batizando em água: para que ele se tornasse conhecido em Israel."

32 João também declarou sobre ele: "Observei o poder da imaginação [espírito] descer do céu manifestado sob a forma de uma pomba e pairar sobre ele. 33 Eu mesmo não sabia quem era ele, mas Aquele que me enviou para batizar em água me disse: 'Aquele sobre quem você presenciar o poder da imaginação descer e pairar, esse é quem batiza no Poder de imaginar.' 34 E eu presenciei isso e confirmei que este é o Filho de Deus."

35 No dia seguinte, João estava de novo ali, com dois dos seus discípulos, 36 e, ao ver Jesus caminhando, disse: "Olhem o Cordeiro de Deus!" 37 Quando os dois discípulos o ouviram dizer isso, foram atrás de Jesus. 38 Jesus percebeu que vinham atrás dele, e, parando, disse-lhes: "O que posso fazer por vocês?" Eles lhe disseram: "Rabi (ou: instrutor), onde o senhor está hospedado?" 39 Jesus lhes respondeu: "Venham ver." Então eles foram e ficaram com ele o resto do dia. Eram por volta das 4 horas da tarde.

40 André, irmão de Simão Pedro, foi um dos que ouviram as palavras de João e seguiram Jesus. 41 Primeiro ele encontrou Simão, seu irmão, e lhe disse: "Achamos o Messias" (ou Cristo), 42 e o levou a Jesus. Quando Jesus olhou para ele, lhe disse: "Você é Simão, filho de João. De agora em diante será chamado Cefas" (que traduzido significa "Pedro").

43 No dia seguinte, Jesus estava indo para a Galiléia. No caminho ele encontrou Filipe, e lhe disse: "Seja meu seguidor." 44 Filipe era de Betsaida, a mesma cidade de André e Pedro. 45 Filipe encontrou Natanael, e lhe disse: "Achamos aquele sobre quem Moisés e os outros profetas escreveram: Jesus, filho de José, de Nazaré!" 46 Natanael respondeu: "Pode sair alguma coisa boa de Nazaré?" Filipe respondeu:

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2020

2020 New Testament

(revision of KJV)

Amazon Ltd., USA

Timothy S. George

yet godly was that utterance



JOHN

CHAPTER 1

1. At *the* commencement it was that one utterance,
   yet that utterance was within God,
   yet godly was that utterance.

2. That one was at *the* commencement within God.

3. Within him everything having caused to be,
   and apart from him having caused to be
   not even one *thing*. What he has caused to be

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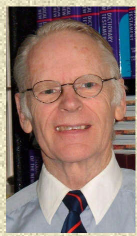
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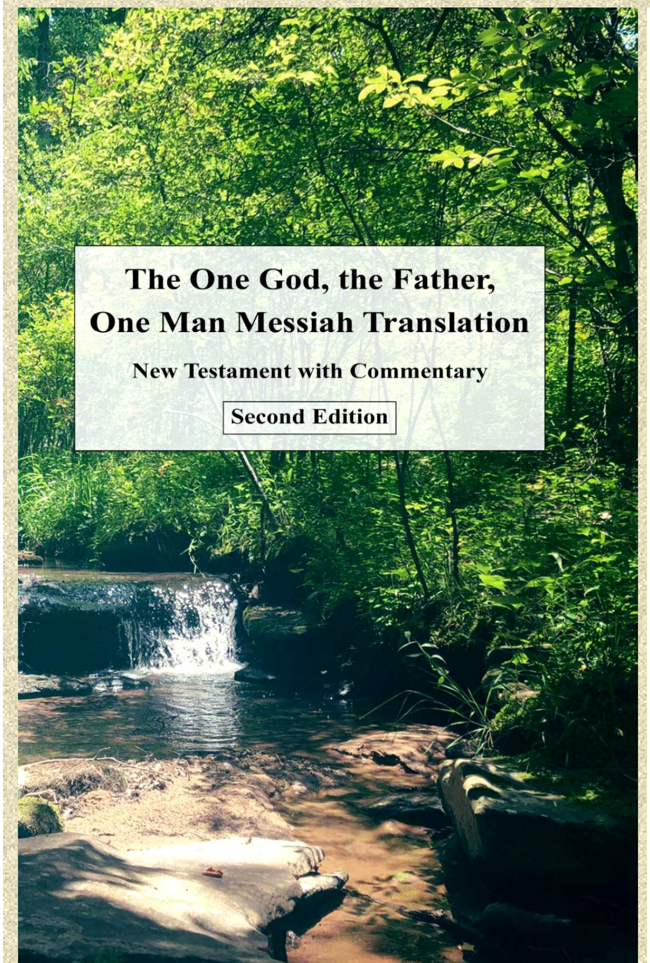
The One God, the Father, One Man Messiah Translation New Testament: New Testament with Commentary (Ed. 2)

Restoration Fellowship, USA

Anthony F. Buzzard



and the word was fully expressive of God Himself



John

1 [1]In the beginning was the word,[1] and the word[2] was with[3] God, and the word was fully expressive of God Himself. [2]This was with God in

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[1]Footnote 1 for John 1:1 is at the end of the gospel, beginning on p. 304.

[2]The NET Bible Commentary remarks on the meaning of "word" in Ps. 33:6-11: "The LORD's 'word' refers to the decrees whereby He governs His dominion." Only when *logos* in John 1:1 is made into a second Person, the Son, do all the problems arise. Jesus defined God in Mark 12:29: "The Lord our God is one Lord," not two or three! It would be a fatal contradiction to introduce a second "God, Person" in John 1. In John 17:3 Jesus was a strict monotheist declaring the Father to be "the only one [*monos*] who is true God [*theos*]." This is unitary not Trinitarian monotheism. Note Schonfield, *Authentic New Testament*: "In the beginning was the expressed concept." If we read "In the beginning was the SON" we make two who are GOD, and this breaks the fundamental and easy, express monotheism of Jesus (Mk. 12:29; 1 Cor. 8:4-6) and the whole of the Bible. Sadly John 1:1 has been used to contradict Jesus in John 17:3 and the detailed birth narratives of Matthew and Luke, and the more than 1300 NT references to GOD as the Father. There are thousands of references to God in Scripture as a single Person, defined by singular personal pronouns. The God of the Bible is a single divine "someone," "self." The moment someone *else*, the Son, is said to *be* God, two Gods are posited; the universe is "tinkered with" and idolatry is introduced (cp. 1 John 5:20-21 for fair warning).

[3]The same Greek word *pros* (with) occurs in the phrase "the things concerning God," *ta pros ton theon*. Thus "the word" reflects the heart of God's thinking, His concern. The Aramaic word *memra* (word) was used by Jews as expressing likewise the activity and wisdom of God. John naturally reflects his Jewish background, as does the whole NT. BBE has "Thos Word was from the first in relation with God." Note *Thayer's Lexicon*: "things respecting, pertaining to God." (Rom. 15:17; Heb. 2:17, 5:1). Philo speaks of three kinds of life, one of which is "*pros theon*," related to God, characteristic of God (*Quis rer. div. haer.* 9, *International Critical Commentary, John*, Vol. 1, p. cxli). Similarly the Gospel remains "with [*pros* as in Jn. 1:1] the disciples," Gal. 2:5, that is, in their minds. Philo speaks of things "*pros theon*" as things *pertaining* to God, belonging to Him. John does not speak here of person to person, for which he uses the prepositions *para* or *meta*. "Elsewhere John uses *para* to express the idea of proximity of one person to another (Jn. 1:39; 4:40; 8:38; 14:17, 23, 25; 19:27; cp. 14:23…never *pros*" (see *Dictionary of New Testament Theology*, Vol. 3, p. 1205.) Dan 2:22 tells us that "light dwells with God," or "light is with Him" (LXX). No one imagined light to be a second divine Person, making two GODs! Jesus, the Son of God, is not a second GOD, destroying the first commandment and the Shema! (Deut. 6:4; Mk. 12:29). The Bible knows of no "God the Son." Ps. 36:9 similarly says that "the fountain of life is **with** You. In Your light we see light." Cp. Jer. 2:13. As Dr. Colin Brown of Fuller Seminary wisely said: "To read John 1:1 as if it said 'In the beginning was *the Son*' is patently wrong" (*Ex Auditu*, 7, 1991, p. 89).

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IN WORK

PORTUGUESE

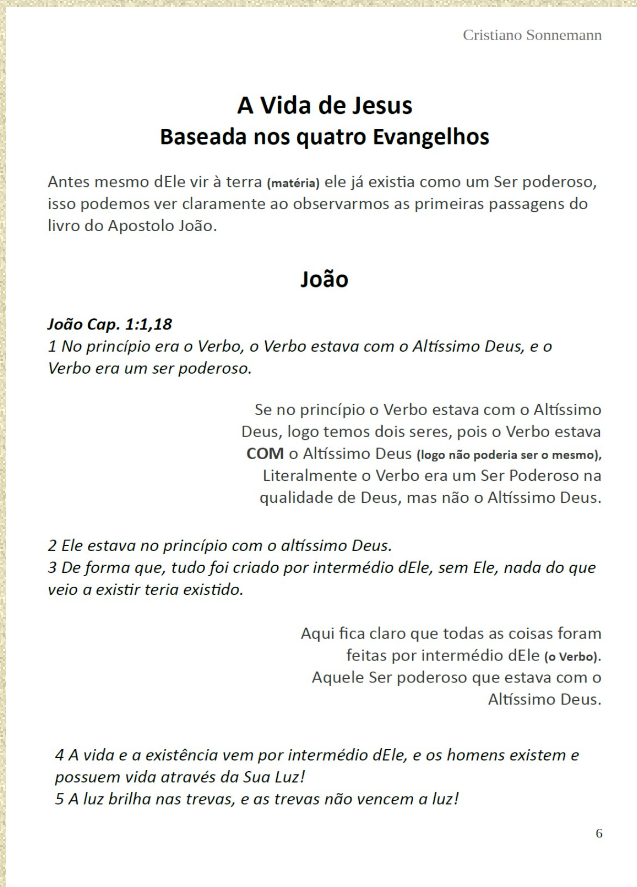
A Vida de Jesus Baseada nos quatro Evangelhos

Cristiano Sonnemann

and the Word was a mighty one

e o Verbo era um ser poderoso





Cristiano Sonnemann

A Vida de Jesus
Baseada nos quatro Evangelhos

Antes mesmo dEle vir à terra **(matéria)** ele já existia como um Ser poderoso, isso podemos ver claramente ao observarmos as primeiras passagens do livro do Apostolo João.

João

João Cap. 1:1,18
1 No princípio era o Verbo, o Verbo estava com o Altíssimo Deus, e o Verbo era um ser poderoso.

Se no princípio o Verbo estava com o Altíssimo Deus, logo temos dois seres, pois o Verbo estava **COM** o Altíssimo Deus **(logo não poderia ser o mesmo),** Literalmente o Verbo era um Ser Poderoso na qualidade de Deus, mas não o Altíssimo Deus.

2 Ele estava no princípio com o altíssimo Deus.
3 De forma que, tudo foi criado por intermédio dEle, sem Ele, nada do que veio a existir teria existido.

Aqui fica claro que todas as coisas foram feitas por intermédio dEle **(o Verbo).** Aquele Ser poderoso que estava com o Altíssimo Deus.

4 A vida e a existência vem por intermédio dEle, e os homens existem e possuem vida através da Sua Luz!
5 A luz brilha nas trevas, e as trevas não vencem a luz!

6

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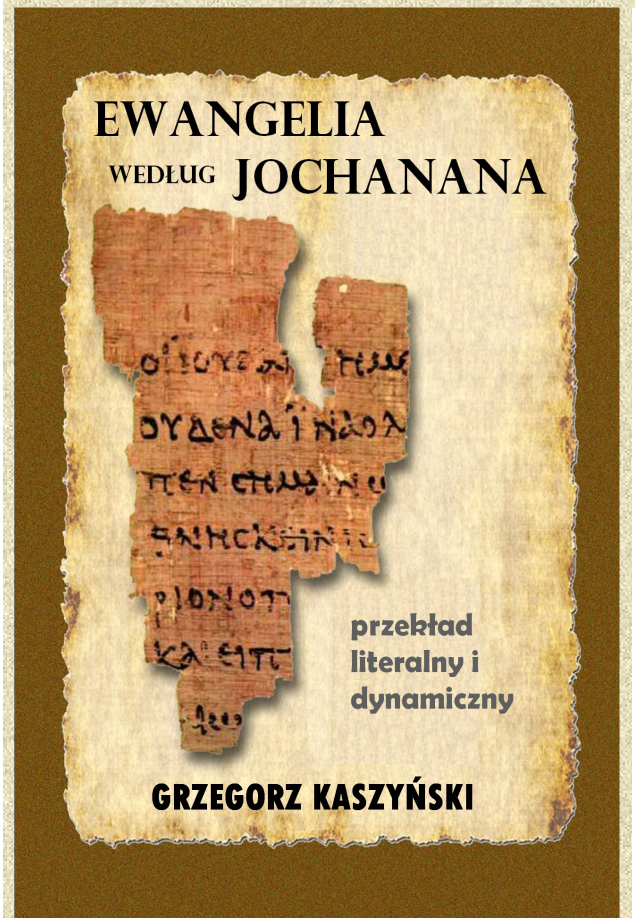
IN WORK

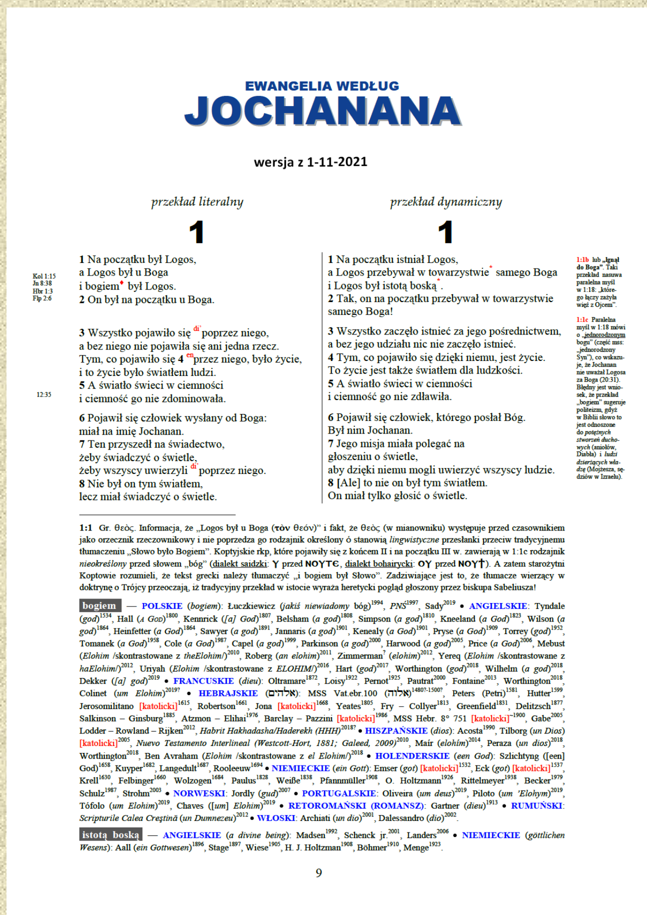
POLISH

Ewangelia według Jochanana
– przekład literalny i dynamiczny

Grzegorz Kaszyński

literal translation:	**dynamic translation**:
i bogiem był Logos	i Logos był istotą boską
and a god was the Logos	and the Logos was a divine being





EWANGELIA WEDŁUG
JOCHANANA

wersja z 1-11-2021

przekład literalny	*przekład dynamiczny*
1	**1**
1 Na początku był Logos, a Logos był u Boga i bogiem♦ był Logos. **2** On był na początku u Boga.	**1** Na początku istniał Logos, a Logos przebywał w towarzystwie* samego Boga i Logos był istotą boską*. **2** Tak, on na początku przebywał w towarzystwie samego Boga!
3 Wszystko pojawiło się [di'] poprzez niego, a bez niego nie pojawiła się ani jedna rzecz. Tym, co pojawiło się **4** [en] przez niego, było życie, i to życie było światłem ludzi. **5** A światło świeci w ciemności i ciemność go nie zdominowała.	**3** Wszystko zaczęło istnieć za jego pośrednictwem, a bez jego udziału nic nie zaczęło istnieć. **4** Tym, co pojawiło się dzięki niemu, jest życie. To życie jest także światłem dla ludzkości. **5** A światło świeci w ciemności i ciemność go nie zdławiła.
6 Pojawił się człowiek wysłany od Boga: miał na imię Jochanan. **7** Ten przyszedł na świadectwo, żeby świadczyć o świetle, żeby wszyscy uwierzyli [di'] poprzez niego. **8** Nie był on tym światłem, lecz miał świadczyć o świetle.	**6** Pojawił się człowiek, którego posłał Bóg. Był nim Jochanan. **7** Jego misja miała polegać na głoszeniu o świetle, aby dzięki niemu mogli uwierzyć wszyscy ludzie. **8** [Ale] to nie on był tym światłem. On miał tylko głosić o świetle.

Kol 1:15
Jn 8:38
Hbr 1:3
Flp 2:6

12:35

1:1b lub **„lgnął do Boga"**. Taki przekład nasuwa paralelna myśl w 1:18: „którego łączy zażyła więź z Ojcem".

1:1c Paralelna myśl w 1:18 mówi o „jednorodzonym bogu" (część mss: „jednorodzony Syn"), co wskazuje, że Jochanan nie uważał Logosa za Boga (20:31). Błędny jest wniosek, że przekład „bogiem" sugeruje politeizm, gdyż w Biblii słowo to jest odnoszone do *potężnych stworzeń duchowych* (aniołów, Diabła) i *ludzi dzierżących władzę* (Mojżesza, sędziów w Izraelu).

1:1 Gr. θεὸς. Informacja, że „Logos był u Boga (**τὸν** θεόν)" i fakt, że θεὸς (w mianowniku) występuje przed czasownikiem jako orzecznik rzeczownikowy i nie poprzedza go rodzajnik określony ὁ stanowią *lingwistyczne* przesłanki przeciw tradycyjnemu tłumaczeniu „Słowo było Bogiem". Koptyjskie rkp, które pojawiły się z końcem II i na początku III w. zawierają w 1:1c rodzajnik *nieokreślony* przed słowem „bóg" (dialekt saidzki: **ⲟⲩ** przed **ⲚⲞⲨⲦⲈ**, dialekt bohairycki: **ⲞⲨ** przed **ⲚⲞⲨϯ**). A zatem starożytni Koptowie rozumieli, że tekst grecki należy tłumaczyć „i bogiem był Słowo". Zadziwiające jest to, że tłumacze wierzący w doktrynę o Trójcy przeoczają, iż tradycyjny przekład w istocie wyraża heretycki pogląd głoszony przez biskupa Sabeliusza!

bogiem — **POLSKIE** (*bogiem*): Łuczkiewicz (*jakiś niewiadomy* bóg)[1994], *PNŚ*[1997], Sady[2019] • **ANGIELSKIE**: Tyndale (*god*)[1534], Hall (*A God*)[1800], Kennrick (*[a] God*)[1807], Belsham (*a god*)[1808], Simpson (*a god*)[1810], Kneeland (*a God*)[1823], Wilson (*a god*)[1864], Heinfetter (*a God*)[1864], Sawyer (*a god*)[1891], Jannaris (*a god*)[1901], Kenealy (*a God*)[1901], Pryse (*a God*)[1909], Torrey (*god*)[1952], Tomanek (*a God*)[1958], Cole (*a God*)[1987], Capel (*a god*)[1999], Parkinson (*a god*)[2000], Harwood (*a god*)[2005], Price (*a God*)[2006], Mebust (*Elohim* /skontrastowane z *theElohim*/)[2010], Roberg (*an elohim*)[2011], Zimmerman[?] (*elohim*)[2012], Yereq (*Elohim* /skontrastowane z *haElohim*/)[2012], Uriyah (*Elohim* /skontrastowane z *ELOHIM*/)[2016], Hart (*god*)[2017], Worthington (*god*)[2018], Wilhelm (*a god*)[2018], Dekker (*[a] god*)[2019] • **FRANCUSKIE** (*dieu*): Oltramare[1872], Loisy[1922], Pernot[1925], Pautrat[2000], Fontaine[2013], Worthington[2018], Colinet (*um Elohim*)[2019?] • **HEBRAJSKIE** (אלהים): MSS Vat.ebr.100 (אלוה)[1480?-1500?], Peters (Petri)[1581], Hutter[1599], Jerosomilitano [katolicki][1615], Robertson[1661], Jona [katolicki][1668], Yeates[1805], Fry – Collyer[1813], Greenfield[1831], Delitzsch[1877], Salkinson – Ginsburg[1885], Atzmon – Elihai[1976], Barclay – Pazzini [katolicki][1986], MSS Hebr. 8° 751 [katolicki][~1900], Gabe[2005], Lodder – Rowland – Rijken[2012], *Habrit Hakhadasha/Haderekh (HHH)*[2018?] • **HISZPAŃSKIE** (*dios*): Acosta[1990], Tilborg (*un Dios*) [katolicki][2005], *Nuevo Testamento Interlineal (Westcott-Hort, 1881; Galeed, 2009)*[2010], Maír (*elohím*)[2014], Peraza (*un dios*)[2018], Worthington[2018], Ben Avraham (*Elohim* /skontrastowane z *el Elohim*/)[2018] • **HOLENDERSKIE** (*een God*): Szlichtyng ([een] God)[1658], Kuyper[1682], Langedult[1687], Rooleeuw[1694] • **NIEMIECKIE** (*ein Gott*): Emser (*got*) [katolicki][1532], Eck (*got*) [katolicki][1537], Krell[1630], Felbinger[1660], Wolzogen[1684], Paulus[1828], Weiße[1838], Pfannmüller[1908], O. Holtzmann[1926], Rittelmeyer[1938], Becker[1979], Schulz[1987], Strohm[2003] • **NORWESKI**: Jordly (*gud*)[2007] • **PORTUGALSKIE**: Oliveira (*um deus*)[2019], Piloto (*um 'Elohym*)[2019], Tófolo (*um Elohim*)[2019], Chaves ([*um*] *Elohim*)[2019] • **RETOROMAŃSKI (ROMANSZ)**: Gartner (*dieu*)[1913] • **RUMUŃSKI**: *Scripturile Calea Creştină* (*un Dumnezeu*)[2012] • **WŁOSKI**: Archiati (*un dio*)[2001], Dalessandro (*dio*)[2002].

istotą boską — **ANGIELSKIE** (*a divine being*): Madsen[1992], Schenck jr.[2001], Landers[2006] • **NIEMIECKIE** (*göttlichen Wesens*): Aall (*ein Gottwesen*)[1896], Stage[1897], Wiese[1905], H. J. Holtzman[1908], Böhmer[1910], Menge[1923].

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